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## ELEMENTARY

# HEBREW GRAMMAR,

WITH

Reading and Writing Lessons and Vocabularies.

BY

WILLIAM HENRY GREEN,

PROFESSOR IN THE THEOLOGICAL SEMINARY AT PRINCETON, NEW JERSEY.

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*NEW EDITION WITH CORRECTIONS.*

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## P R E F A C E.

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THIS brief Manual has been prepared with special reference to the wants of beginners. The essential facts of the language are concisely stated, without the encumbrance of minute details, which would confuse their minds and impede their progress, and which belong properly to a more advanced stage of study. The tabular form has been adopted to as great an extent as possible, in order to exhibit to the eye whatever is capable of such a mode of representation. The Reading Exercises, which are of the simplest kind, have been carefully selected with a view to illustrate the forms and uses of different parts of speech, and especially the various classes of perfect and imperfect verbs; and they are accompanied by a special Vocabulary.

It will, as is hoped, meet the wants of non-professional students who seek a general knowledge of this venerable and sacred tongue rather than a thorough acquaintance with it, and who might be repelled by a larger and more costly apparatus. It is sufficiently

simple for private study, as well as adapted for use in schools and colleges where facilities are offered for the acquisition of the Hebrew. The author will be rejoiced if this humble volume should tend in any way to a more extended familiarity with the original language of the Old Testament among intelligent and liberally educated laymen.

PRINCETON, August 22, 1866.

## P R E F A C E

T O T H E S E C O N D E D I T I O N .

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THE Grammar has been entirely rewritten, with a view to adapt it more fully to the wants of those for whom it is intended. In doing this, the writer has had the benefit of practical suggestions from some of the best Hebrew teachers in various parts of the country, among whom he is particularly indebted to Prof. Hoyt, of Ohio Wesleyan University, Delaware, Ohio. The paradigms are, as in the previous edition, combined together in Grammatical Tables, which afford a complete survey of all the forms of the language. But for the greater convenience of the student a number of the paradigms are inserted in the text of the Grammar likewise, and in some of the earlier of these the pronunciation is also given in Roman letters, to relieve the labor, and prevent the mistakes incident to an imperfect acquaintance with the characters. A more complete system of exercises both in Hebrew reading and composition has been provided throughout, and the greatest pains have been taken to make them strictly progressive in their character. No grammatical form or construction is admitted into the lessons until this has

first been explained. In the orthography these exercises are inserted in the text of the Grammar in order that the eye of the student, perplexed by the strange forms of unfamiliar characters, may readily pass from the rules or principles to their application. The exercises in translation, whether from Hebrew into English or from English into Hebrew, are, as in the former edition, removed to the end of the volume. A special vocabulary, numbered to correspond with each successive lesson, contains all words not previously learned, while their separation upon different pages is designed to counteract the temptation to negligence, which would arise from having these significations before the eye in the very act of recitation. It is assumed that all words are mastered as the student proceeds, so that they are never repeated in the special vocabularies. General vocabularies follow both Hebrew-English and English-Hebrew, which contain every word to be found in any of the lessons. The principles of Syntax successively illustrated in the lessons, or necessary to be known in order to their proper understanding, are supplied in accompanying Remarks or Directions. The learner is thus gradually familiarized with the practical application of nearly all the important principles of Syntax before he comes to study them together in systematic order.

PRINCETON, October 11, 1871.

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# ELEMENTARY HEBREW GRAMMAR.

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## ORTHOGRAPHY

### § 1. *The Letters.*

1. THE Hebrew has twenty-two letters; these are all consonants, and are written from right to left.

|            |   |       |             |   |        |
|------------|---|-------|-------------|---|--------|
| 1. Ā'leph  | א | —     | 12. Lā'medh | ל | L      |
| 2. Bēth    | ב | Bh, B | 13. Mēm     | מ | M      |
| 3. Gī'mel  | ג | Gh, G | 14. Nun     | נ | N      |
| 4. Dā'leth | ד | Dh, D | 15. Sā'mekh | ס | S      |
| 5. Hē      | ה | H     | 16. A'yin   | ע | —      |
| 6. Vāv     | ו | V     | 17. Pē      | פ | Ph, P  |
| 7. Za'yin  | ז | Z     | 18. Tsā'dhē | צ | Ts     |
| 8. Hhēth   | ח | Hh    | 19. Kōph    | ק | K      |
| 9. Tēth    | ט | T     | 20. Rēsh    | ר | R      |
| 10. Yōdh   | י | Y     | 21. Shīn    | ש | Sh, S  |
| 11. Kaph   | כ | Kh, K | 22. Tāv     | ת | Th, T. |

a. For the proper pronunciation of the vowels occurring in the names of the letters, see § 4. 1. a.

2. There are two letters, for which no equivalent is given in the preceding table; א like the English *h* in *hour* or the smooth breathing in Greek had no sound; צ had a strong guttural sound, but one which it is so difficult to make, that it is commonly neglected in reading.

3. For seven of the letters two equivalents are given. Thus, the six aspirates have also an unaspirated sound, which is indicated by a point in the bosom of the letter, § 12; ב is *bh* or *v* and ב b; ג gh, ג g; ד dh as *th* in *the*, ד d; כ kh as the German *ch* in *ich*, כ k; פ ph or f, פ p; ט th as in *thin*, ט t. As, however, there are no sounds in English corresponding to *gh* and *kh*, ג may be pronounced *g* like ג, and כ k like כ. The letter ו with a dot over its right arm has the sound of *sh*, and is called *Shin*; ו with a dot over its left arm is called *Sin*, and is pronounced like *s*.

4. In three instances two letters have the same equivalent; thus ב and ב are represented by *t*, ב and ב by *k*, ס and ש by *s*. These letters, though pronounced alike by us, are nevertheless quite distinct and must not be confounded.

5. ט and ש require a doubled letter or two letters combined to represent them; ט is the simple *h*, ט has a stronger sound as of rasping the throat, and is represented by *hh*; ש is *ts* in *sits*.

6. Five of the letters have two forms; ב, מ, נ, פ, צ (combined in the memorial word קִמְנַפְּתָּא kimnappֶts) are used in the beginning or in the middle of words; at the end of words the bottom stroke is bent downward, ת, ת, ט, ט, or the letter closed up, ב.

#### EXERCISE 1.

Hebrew words must never be divided at the end of a line.

Write the letters of the alphabet in their order, with their names and equivalents.

Write the following words or combinations of letters, placing under each its equivalent:—

Pe-gimel Nun-samekh-kaph Sin-teth-nun Ayin-daleth  
 Kaph-lamedh Yodh-mem-yodh He-aleph-resh-tsadhe Za  
 yin resh-ayin Koph-tsadhe-yodh-resh Hheth-mem Iheth  
 resh-pe Lamedh-aleph Yodh-shin-beth-tav-vav.

Name the letters in Genesis i. 1–3 on page 133, and give the equivalent of each.

## § 2. Their Classification.

The letters may be divided,

1. First, with respect to the organs by which they are pronounced, into five classes, viz., Gutturals or those which represent a sound produced in the throat; Palatals formed by pressing the root of the tongue against the posterior roof of the mouth; Linguals formed by the tip of the tongue in contact with the anterior roof of the mouth; Dentals formed by the air driven against the teeth; and, Labials formed by the lips.

|           |   |   |   |   |                 |                           |
|-----------|---|---|---|---|-----------------|---------------------------|
| Gutturals | א | ה | ח | ע | (אַהְהָהָה)     | <i>ah<sup>a</sup>hha)</i> |
| Palatals  | ג | ר | כ | ק | (גִּיכָּךְ)     | <i>gikhak)</i>            |
| Linguals  | ד | ט | ל | נ | (דָּתְלֵנֶתְּה) | <i>datleneth)</i>         |
| Dentals   | ז | ס | צ | ש | (זָסְתָּשְׁ)    | <i>zastsash)</i>          |
| Labials   | ב | ו | מ | פ | (בּוּמָףּ)      | <i>būmaph)</i>            |

though not properly a guttural may be classed with them, as it partakes of their peculiarities.

2. Secondly, into weak, medium, and strong. The weak consonants suffer or occasion frequent changes in the formation and inflection of words. The strong consonants are capable of entering without change into any combinations which analogy may require. Those of

medium strength are neither so stable as the latter, nor so feeble and fluctuating as the former.

|        |                   |                              |
|--------|-------------------|------------------------------|
| Weak   | { א ה ר י נ ה ח ש | Vowel-Letters.<br>Gutturals. |
| Medium | { ל מ נ ר ז ס צ ש | Liquids.<br>Sibilants.       |
| Strong | { ב פ כ ק ד ת ט   | Aspirates and Mutes.         |

3. Thirdly, with respect to the function which they perform in the constitution of words, into radicals and serviles. The former, which comprise just one-half of the alphabet, are only used in the roots or radical portions of words. The latter, though they may also enter into roots, are likewise employed in the inflection of words, and the formation of derivatives, in prefixes and suffixes. The serviles are embraced in the memorial words אַתָּה וְכֹלֶב מֹשֶׁה וְקַلְבָּ (ēthān mōshe v'khelebh, Ethan, Moses, and Caleb). All the other letters are radicals, viz. ב , ד , ז , נ , ט , ס , ע , פ , צ , ק , ר .

#### EXERCISE 2.

Write the letters of each class with their names and equivalents.

Write the following letters, and indicate the class to which each belongs in respect of organ, strength, and function:—

Aleph, Lamedh, He, Shin, Mem, Vav, Tav, Beth, Nun, Yodh, Gimel, Daleth, Resh, Tsadhe, Ayin, Koph, Kaph, Samekh, Pe, Zayin, Hheth, Teth.

### § 3. *The Vowel-Letters.*

There were originally no separate signs for the vowels in Hebrew. They were either not written at all, or when it was thought necessary to express them, the vowel-letters (אֵבֶן *eh'vēnī*) were employed for this purpose. Thus ה was used to signify not only *y* but also *i* and *e*; ו stood for *ō* and *ū*; נ or ה for *ā*, and in some cases for *ē* or *ō*; ē was also sometimes represented by ה or ה; the other short vowels were scarcely ever written. Thus בִּין *bīn* or *bēn*; קָם *kōm* or *kūm*; גָּלָה, *gālā*, *gālō*, *g'lē* or *gōlē*; תְּשֻׁבָּה *t'shūbhēnā*.

### § 4. *The Vowel-Points.*

1. After the Hebrew ceased to be spoken, a more complete method of writing the vowels was needed, in order to indicate the exact pronunciation of words. With this view the vowel-points were invented. Of these three represent long, three short, and three doubtful vowels.

| <i>Long Vowels.</i> |   | <i>Short Vowels.</i> |                    | <i>Doubtful Vowels.</i> |
|---------------------|---|----------------------|--------------------|-------------------------|
| Kā'mets             | ְ | ā                    | Pat'tahh           | ְ ī or ִ                |
| Tsē're              | ֵ | ē                    | Se'ghōl            | ֵ ē Shū'rek ַ ū or ָ    |
| Hhō'lem             | ֶ | ō                    | Kāmets-Hhātūph ַ ū | Kib'buts ָ ū            |

a. The vowel ā is pronounced as in *father*, ī as in *fat*, ē as in *there*, ū as in *met*. ī as in *machine*, ִ as in *pin*, ū as in *note*, ū as in *not*, ū as in *rule*, ū as in *full*. The quantity will be marked when the vowels are long, but not when they are short.

2. All the vowels are written under the letter after which they are pronounced, except two, viz. Hholem and Shurek.

3. Hholem is placed over the left edge of the letter to

which it belongs. When followed by שׁ or preceded by שׁ it coincides with the diacritical point over the letter e. g. מֹשֶׁה *mōshē*, סֹנֵה *sōnē*; when it follows שׁ or precedes שׁ it is written over its opposite arm e. g. טִירְפּוֹסֶת *tirpōs*. Accordingly, if an unpointed consonant precede (i. e. one without a vowel or Sh'va, § 5) שׁ will be ḥōsh and שׁ ḥōs; if it have itself no other vowel point שׁ will be sō and שׁ shō, except at the end of words.

4. Shurek is a dot in the bosom of the letter Vav. When there is a ו in the text, the vowel *u*, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of ו it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

### EXERCISE 3.

The place of Aleph will be indicated in this and in following exercises by \*, and that of Ayin by †. Teth, Koph, and Sin will be denoted by a dot beneath the letter, t, k, s.

Write the long, short, and doubtful vowels with their names and equivalents.

Write: Zāhābh, lēhhēm, rābh, yēt, khōl, kōl, khāmus, tāmāl, mē\*ōyēbh, shō\*ēl, sōlēth, †im, \*ēth, bhāyith, shōrāshim, yāruts, shōphēt, shālōsh, sōrāph, bhōšēm.

Read the following words, and give the names and equivalents of the vowels which they contain.

מַטָּר , נַעֲמָד , שְׁלָחָה , מַטָּהָה , רַצְבָּה , הַרְעָם , מַשְׁלָחָה , עַשְׂהָה , גַּשְׂעָד , שְׁלָמָם .

\* Kamets-Hhatuph.

### § 5. Sh'va.

1. Sh'vā – is placed under vowelless consonants to indicate the absence of a vowel, e. g. מַמְלָכָה *mamlakhti*

At the end of words, however, it is omitted : בָּל (not בָּל) *bal*, סְגֵר (not סְגִיר) *sōgēr*, unless the last letter is כ or is immediately preceded by another vowelless letter, or is doubled by Daghesh-forte, § 13, מֶלֶךְ *melekh*, קֹשֶׁת *kōshet*, פַּאֲתָה *att.*

2. When a syllable begins with two consonants a slight sound is heard between them, as in English between the last two consonants of *giv'n*, *heav'n*; thus בְּרִיךְדָּךְ *p'kōdh*, בְּרֻעָה *b'rū*, not *brū*. Sh'va is, therefore, said to be silent at the end of syllables, but vocal at the beginning.

3. Sometimes, particularly after the gutturals, this transition sound resembles an extremely short *a*, *e*, or *o*. It is then represented by the compound Sh'vas, which are formed by combining the sign for simple Sh'va already explained with that for Pattahh, Seghol, or Kamets-Hhatuph, as the case may be.

|          |   |                 |                             |                               |
|----------|---|-----------------|-----------------------------|-------------------------------|
| Compound | } | Hhātēph-Pattahh | $\underline{\underline{a}}$ | thus חָרָג <i>h̄arōgh</i>     |
| Sh'vas   |   | Hhātēph-Seghol  | $\underline{\underline{e}}$ | thus הָיְתָה <i>h̄eyōth</i> . |
|          |   | Hhātēph-Kamets  | $\underline{\underline{o}}$ | thus חָלֵי <i>hhōli</i> .     |

### § 6. *Pattahh-furtive.*

Pattahh-furtive is a scarcely audible *a*, which steals in before the letter under which it is written. It occurs with ע, נ or the consonant נ at the end of words, when preceded by a long vowel other than *a*, or followed by another vowelless consonant, גָּבְהָה *gābhōh*, לָקְהָה *lāka'hht*. Comp. in English *fire*, pronounced *fīr*.

#### EXERCISE 4.

Write the different Sh'vas and Pattahh-furtive with their names and equivalents.

Write the following words, and wherever Pattahh furtive has been improperly omitted, make the requisite correction:

Sh'nāyim, th'nū, y'dhēkhēm, h'rāghām, y'hōshū<sup>a</sup>†, \*elōh,  
mō†°mādh, khä<sup>a</sup>shér, mīlhhāmōth, bh'simhhāthkhēm, lē<sup>a</sup>.  
khōl, z'bhūl, yă†alēhū, sāmēhh, s'bhibhōthāyīkh, rākī†,  
dh'ghāth, yēṣt.

### § 7. Quiescence of the Vowel-Letters.

1. The vowel-points above described were attached to the sacred text without any change in its letters. Consequently every vowel, which had previously been indicated by a vowel-letter, was now denoted both by that and by the sign subsequently added. In all such cases the letter is said to quiesce in the vowel, that is, it has not its consonant sound, but the vowel-sound represented by the accompanying or preceding point. Thus in בָּור Vav stands not for *v* but for *o*, and the word is read *bōr*; in גָּלָה, הָנָה represents not *h* but *a*, and the word is *gālā*.

2. At the beginning or in the middle of a word the letters יְ וְ הְ אְ are consonants, if they are followed by a vowel or a Sh've; if not so followed, they are quiescent: לֹנֶה *lōvē*, שֵׁיְוָה *sēyō*, but מֹתְהָ *mōt*, בְּתָה *bēth*.

3. At the end of words יְ is quiescent when preceded by *ō* or *ū*, and יְ when preceded by *ē* or *ī*; but they are consonants if preceded by any other vowel sign, חְהֵי *hhē*, בְּיֵי *bī*, but חְיָה *hhay*, גְּוִי *gōy*.

Final הְ is quiescent, unless it has Mappik, § 14, אַרְצָה *artsā*, but אַרְצָהְ *artsāh*.

Final אְ is invariably quiescent, if a vowel precedes. לְ *lō*, בְּ *bā*; but if a vowelless consonant precedes, it is termed otiant: וְיָהְרָא *vayyar*.

a. It may be observed that **א** quiesces in a multitude of cases, where it is not properly a vowel-letter, which, in fact, it rarely is. Its feebleness is such that it scarcely ever terminates a mixed syllable. Such forms as רָאַדְתָּ do occur; but א mostly loses its consonantal power at the end of a syllable, whatever the preceding vowel may be. Yodh similarly gives up its consonantal character in the termination יְנוּ, or at least is neglected in the pronunciation, thus קְבָרְיוֹ d'bhārāv, צְנִירָה īnāv.

## EXERCISE 5.

Pronounce the following words, and apply the rules for the quiescence of the vowel-letters.

בָּאֵר , לְאַדְלָל , הַאֲסֶפֶת , הַלְכִיא , אַזְוֵיל , יְרָאֵי<sup>1</sup> , אַנְזָן<sup>2</sup> , אַרְשׁ , אַרְתָּה , הַלְּוָחָה , וּ , וַיְשַׁרְאֵל , גַּאֲרָה , שְׂיוֹן , לְאַמְרָה , עַזְבָּה , תְּקָה , פְּלָל , זְהִיר , אַיְסָרְבָּם , רְקָעָה , מְלָקָה , חַטָּא , גַּזְאָה , עַזְבָּות , עַזְבָּתָה , הַשְּׁפָקָהָה , בְּגֻזְבָּה .

<sup>1</sup> The Shurek is regarded as belonging to the ר, and א is quiescent. <sup>2</sup> īsh, not iyōsh. <sup>3</sup> The Hholem belongs not to the ד, which has Sh'vea, but to the ו; the word is hence to be read ēdh'vōth.

§ 8. *Scriptio plena and defectiva.*

1. Vowels, which are indicated both by a vowel-letter and by a vowel-point, are said to be written fully, as in אַוְתָּה ôthōth, שְׁלִישִׁים shalishim, מִתָּה muth; those, for which a vowel-letter might have been employed, but which are expressed by the points only, are said to be written defectively, as אַתָּה , שְׁלִשָּׁם , מִתָּה .

2. As letters were rarely used to represent the short vowels, § 3, *u* and *i*, when written fully, are almost always long, e. g. לִינָה linū; when written defectively, they may be either long or short, e. g. יִרְשָׁה yirash, יִהְהָר yihhar, טַמְשָׁךְ tāmush, מַשְׁקָה măshkābh.

## EXERCISE 6.

Precision in the employment of the vowel-letters can only be attained by practice and a knowledge of forms. For the present the following general rules will suffice :

Write ē and ī with Yodh and ō and ū with Vav at the end of words ; elsewhere they may be written with or without the vowel-letters at discretion.

Write ā and ē without a vowel-letter except at the end of words, where ā may and ē must be represented by He.

In the following words, write the vowels both fully and defectively, wherever both forms are admissible :—

Zū, nīrāsh, \*ōthō, yāshōbh, lānū, zě, bhō, hēkīmū, yāmūsh, mōshě, bhūl, yākūtsū, \*ābhīnū, hātīdhōthī, māyīm, \*āvēn, mě, mē, mī, yāmōth, yāmōth, lūhhōth, shūbh, mīn, hūshlākh.

§ 9. *Syllables.*

1. Two vowels can never come together in the same word in Hebrew without an intervening consonant, and hence there can never be more than one vowel in the same syllable.

2. Every syllable except initial י must begin with a consonant, and may begin with two, but never with more than two.

3. Syllables ending with a vowel are called simple, מָה mā, הַקְּמָה hākē-mō-thā ; those ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed, מִשְׁמָרֶת nish-mar-tem , נֵרֶד nērd.

4. As Pattahh-furtive and the vocal Sh'vas, whether simple or compound, are not vowels but involuntary transition sounds, they with the consonants under which they stand cannot form syllables; Pattahh-furtive is accordingly attached to that of the preceding vowel, and

the vocal Sh'vas to that of the following vowel; thus זָרֹעַ *z'rō'a*.

5. Unaccented simple syllables always contain long vowels, and unaccented mixed syllables short vowels. But an accented syllable, whether simple or mixed, may contain indifferently a long or a short vowel.

6. A letter with simple Sh'va in the body of a word may either end or begin a syllable. If it is preceded by another Sh'va or by an unaccented long vowel, it belongs to the following syllable, תִּזְכָּרְךָ *tiz-k'rū*, זָכָרְךָ *zō-kh'rē*; if by a short vowel or by an accented long vowel it is mostly attached to the preceding syllable, הַחֲסָדָה *hhas-dō*, קָמָנָה *kōm'-nā*; if it be doubled by Daghesh-forte, § 13, the first of the two consonants into which it is resolved is connected with the preceding and the second with the following syllable, יִתְנַהֵּן *yit-nū*.

7. Sometimes a consonant which is not doubled belongs in a measure to two syllables, completing that which precedes and beginning that which follows. In this case the former syllable is strictly speaking neither simple nor mixed, but may be denominated intermediate, thus in תָּהָרְגָּה *tāh-r'ghū* and וִירְבָּקְשָׁי *vāy'bhāk'shū* for *vay-y'bhab-k'shū*, the first two are intermediate syllables.

a. Consonants which stand in this equivocal relation are such as remain single when analogy would require them to be doubled, וִירְבָּקְשָׁי *wirbāqshāy* for *y'bhāk-hēl* for *y'bhāh-hēl*; or have a vocal Sh'va or a vowel when they might be expected to have a silent Sh'va, תָּהָרְגָּה *tāh-r'ghū* for *tāh-r'għū*; or are preceded by a short vowel which has arisen from Sh'va, בִּידְגָּתָה *bīdh'għātah* for בִּידְגָּתָה *bīdghātah*, קָדְשָׁיִם *kō-dhāshim* for קָדְשָׁים *kādshim*. Also when the same consonant is immediately repeated in the same word the intervening Sh'va is made vocal in order to give distinctness to the reduplication, e. g. צָלְלָוּ *zallū*.

#### EXERCISE 7.

Write the following words, and ascertain the quantity of their vowels:—

Yiṣ·ra-\*ēl', gho·yim', bh'no·the·hěm', u·bh'\*o·ts'ro·thă'yikh,  
khu·shān', rish·ṭa·thă'yim, mě'·lekh, bh'bhit·nō', li·hu·dhā',  
ṭazobh·khěm', yith·ka·ṭě'·ha.

Write and divide into syllables:—

Ūniķnēkhěm', yēsh'bhū', hūmtsāthō', yikhrāṭēm',  
shīghyōnōth', bhē\*mūnāthō', v'lār'\*ūbhēnī', thāh<sup>a</sup>rō'ghū,  
shōlē<sup>a</sup>hh'.

### § 10. Resulting Vowel-Changes.

Certain vowel-changes result from the foregoing rules, viz.:—

1. If two vowelless consonants concur at the beginning of a syllable, the first will receive a short vowel. This is commonly Hhirik, e. g. *dibhrē* דִבְרֵי for *דִבְרַי*; but if one of the consonants had a compound Sh've, the vowel corresponding will be inserted, e. g. *ya<sup>a</sup>mōdh* for *וַיָּמֶד*; or if a vowel has been rejected, the new vowel may be conformed to it, e. g. *mol'khō* מַלְכֹּו from *mol'kh*.

2. When a tone-vowel is immediately preceded by two consonants the pronunciation is frequently softened by giving a pretonic vowel, mostly Kamets, to the first, e. g. *albōt* אַלְבּוֹת from *albōtah* אַלְבּוֹתָה, *lēbb* לְבּבּ from *lēbbah* לְבּבָה. And the vowel *a* is often retained in such a situation, when other vowels would be rejected, e. g. *shəmāri* שְׁמָרִי from *shəmār* שְׁמָר, but *shəmāri* שְׁמָרִי not *shəmār* שְׁמָר from *shəmār*.

3. The harshness of concurring consonants at the end of a word is commonly relieved by inserting Seghol, to which a preceding Pattahh is conformed, *yr̄b* יְרֻבּ for *yr̄b*, *lēbt* לְבּתּ for *lēbtah* לְבּבָתּ, *ml̄k* מַלְכּ for *ml̄kh*. If either consonant is a guttural Pattahh is mostly used instead, *yr̄ch* يְرֻחּ, *p̄l* פְּלָל, *ḡz̄ch* גְּזַחּ, *l̄ch* לְחָנּ. If either consonant is *ي*, Hhirik is used; if the second

consonant is ו it will rest in Shurek, פְּלִי, בְּתִית, הַתָּה, but מְנֻחָה.

4. When by reason of any changes occurring in words a short vowel comes to stand in a simple syllable, the vowel must ordinarily be prolonged or the syllable converted into a mixed syllable by doubling the succeeding consonant; thus instead of נִנְיָת we find יִנְיָת *yā-nī'hh* or נִנְיָת *yan-nī'hh*.

5. When a simple syllable becomes mixed or a long mixed syllable loses its accent, its vowel is ordinarily shortened, e. g. תְּהִרּוֹ from טְהִרּ, לְגָלֵל from גָלֵל.

## § 11. *Kamets and Kamets-Hhatuph.*

Kamets ā and Kamets-Hhatuph ö are both represented by the same sign (.), but may be distinguished by the following rules:—

1. In accented syllables, whether simple or mixed, and in unaccented simple syllables, § 9, 5, it is Kamets, מְנֻחָה *mā'veth*, דָרָךְ *dā-bhār'*; in unaccented mixed syllables it is Kamets-Hhatuph, שְׁבָדָה *hhōph-shī'*, בְּשָׁתָה *vattā-shōbh*.

2. Before a letter with simple Sh'va the distinction is mostly made by Methegh (־), § 22; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, חֲמָת *hhōkh-mā*, חֲקָמָת *hhā-kh'mā*.

3. Before a guttural with Hhateph-Kamets, or Kamets-Hhatuph, the syllable is frequently intermediate, § 9, 7, and the vowel ö, though accompanied by Methegh, בְּתִירִי *bōhh'ri*, תְּעַבְּדָם *tō\_öbh'dhēm*.

a. Some cases falling under 2 and 3 can only be decided by the etymology; thus נְאַנְיָת with the prefixed conjunction וּנְיָת *wōniyyōth*, הָאֲנִיָּה with the article הָעֲנִיָּה *hūniyyā*; שְׁרָאַשְׁתִּים *shōrāshim* from שְׁרָאַשְׁתִּים *shārāshim* from שְׁרָאַשְׁתִּים *shārāshim* in Ps. lxxxvi. 2 the imperative *shōmrā*, in Job x. 12 the preterite *shām'rā*

## **EXERCISE 8.**

Apply the foregoing rules to the words that follow.

לְקָם , מַלְכִים , קְבָקוֹת , דְבָקָה , דְבָקָה , הַת , פֶרֶשׁ , שְׁקָדָנָה , נְהָרָה , שְׁכָנָה .

**Write :—**

Yā'ḥōm, \*āz', \*᷑znām', māl'khū', mōl'khō', dhābhār',  
mōhh'rābhōth', hhākh'mā', hhōkhmā', nōt̄obh'dhēm'.

## § 12. *Daghesh-lene.*

1. Dāghēsh-lene is a point written in the letters ב ג ד ב כ ח פ כ ב'ghadh k'phath) to indicate the loss of their aspiration, § 1, 3. They retain their aspirate sound, when they are immediately preceded by a vowel or a vocal Sh'va; when not so preceded, they receive Daghesh-lene, בְגַדְתָּם b'ghadhtem.

2. An initial aspirate following a word which ends in a vowel, and has a conjunctive accent, § 16, does not take Daghest-lene **הָרְקָה**, Gen. i. 2; but if the accent is disjunctive, Daghest-lene is inserted, since in this case the aspirate is regarded as removed from the influence of the vowel **פֶּרֶמְנָה**, Gen. i. 26.

### **EXERCISE 9.**

Correct the following sentences by inserting or omitting Daghesh-lene :—

Yāshabħ bhātīr tadh tōm'dhō liphnē hātēdhā l'mish-phāt tadh möth khōhēn ghādhōl.

V'†āṣītā hhesed †al †abdekā kī bib'rīt \*dōnāy hēbē\*tā  
et abd'kā v'\*im bī †āvōn h̄mītēnī v'†ad \*ābikā lō\*t'bī\*tēnī.

§ 13. *Daghesh-forte.*

1. Daghesh-forte is a point inserted in the bosom of a letter to show that it is to be doubled; thus וַיִּפְלֶל *vayyim-māl*. It is never found in the gutturals א ה ח ז, and rarely in ר.

2. A point in one of the aspirates is Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene, § 12, 1, בְּרָת *dibbartā*. The aspirates when doubled likewise lose their aspiration.

3. A point in Vav is Daghesh-forte if a vowel precedes; otherwise it is Shurek וְצִוָּה *y'tsavvū*.

4. Daghesh-forte is sometimes inserted for euphony, as עֲנָבֵר *inn'bēr* for עַנְבֵּר *in'bēr*. When the first letter of a word is doubled in order to link it with the final vowel of the word preceding, it is called Daghesh-forte conjunctive, קְיֻמָּת *kūmū-ts-ts'ū*.

5. Daghesh-forte is frequently omitted from vowelless letters, whether in the middle or at the end of words. In the former case the following Sh'va generally remains vocal, וְיַחַפֵּה *vay'haph* for וְיַחַפָּה *vayy'happ*.

§ 14. *Mappik.*

Mappik' is a point inserted in a final He to denote that it is a consonant, and not a vowel, § 7, 3, מַלְכָּה *malkāh*, מַלְכָּה *malkā*.

## EXERCISE 10.

Write:—

Shibbātstā, băttăbbātōth, dăbb'rāh, \*dhăbb'rā, gulgölto, bikkărtim, väyyibbák'ṭū, häyyülladh, tukh'lū, ṭāsīthā llō.

Pronounce the following words and name the points which are written in the letters:—

וַיְשִׁתֵּחַ , מַפְעָר , עַמָּה , בְּרַמְלֹאָה , תַּלְבֶּשֶׁת , אֲתָם , כְּתָנָהָר , חַזָּה , וַיְגַדֵּה , מַפְעָרִים , פְּנִים , לְרַגְלָה , אַלְיָה , הַצְלָמָה , שְׁמַעַת , בְּנִית , לְחַדָּה , אַזְרָקָה , הַטּוֹבָה , בְּמַלְכָה , בְּשָׂטָךְ , אַקְבָּצָה , וַיְפַלֵּל , פְּלוּ . אַתְּנָה , אַקְבָּצָה , מַעֲלָה לָה , הַפְּסִים , וַיְפַלֵּל , פְּלוּ .

### § 15. *Raphé.*

Rāphé is a small horizontal stroke placed over a letter, and denotes the opposite of Daghesh-lene, Daghesh-forte, or Mappik, as the case may be: *הַחֲבָרָה hivvās'dhā* not *hivvās'dhāh*.

### § 16. *Accents.*

1. An accent is written upon every word, with the twofold design of marking its tone-syllable and of indicating its relation to other words in the sentence.

2. Accents are either disjunctives or conjunctives, as shown in table III. The former indicate that the word upon which they are placed is more or less separated from those that follow; the latter that it is connected with what follows.

3. The place of the accent is either over or under the letter preceding the tone-vowel, with the exception of the prepositives (marked *prep.* in the table), which always accompany the initial letter of the word, and the postpositives (marked *postp.*), which stand upon its final letter.

4. Silluk has the same form as Methegh; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from

Kadhma, and Y'thibh from Mahpakh, only by their position.

5. In the poetical books, Job, Psalms, and Proverbs, a different system of accentuation prevails from that which is in use in the rest of the Old Testament.

### § 17. *Position of the Accent.*

The accent always falls either upon the ultimate or penultimate syllable, and is governed by the following rules :—

1. In their uninflected state all words, whether primitive or derivative, are accented on the ultimate, קָרְבָּר, הַלְגָן. But Segholate words and forms, that is, such as have an unessential vowel in the ultimate, inserted to soften the harshness of concurring consonants, § 10. 3, are accented on the penultimate, מִלְחָקָה for מִלְחָקָה, יִנְגָּל for יִנְגָּל.

2. If the word receive an addition at the end consisting of a vowel or beginning with one, this will attract the accent to itself or to its initial vowel, קָרְבָּרִים, הַלְגָנָה.

*Exceptions.*—*a.* Suffixes added to the 3 fem. preterite of verbs, תְּרַתֵּה. *b.* Personal terminations of verbs and the paragogic vowels הָ, הֵ, and יָ, when they do not cause the rejection of the vowel previously accented, קָמָה, הַחֲרֹויָה, but קָמָה.

3. When a simple syllable is attached to a word either directly or by means of a union vowel, the accent is given to the penult, סָלָךְ, תָּאָסָךְ, מָאָסָךְ, לָאָסָךְ, קָפָךְ.

The suffix נָ follows the general rule, when preceded by a vowel, or attached to the 3 fem. preter. of verbs; otherwise it draws the accent upon itself, קָבֵרָאָ, קָלְבָּתָהָ, קָרְבָּתָהָ.

4. A consonant appended to a long final vowel draws the accent to the ultimate, יְמֻוְתָהָ, יְמֻוְתָהָ.

5. Appended mixed syllables always receive the accent, מִלְכָתָם, מִלְכָתָה.

6. The only prefixes which affect the position of the accent are the Vav Conversive of the future, which draws it back from a mixed ultimate to a simple penult, וַיַּאֲמַר; and the Vav Conversive of the preterite, which throws it forward from the penult to the ultimate, וַיַּאֲמַרְתָּ.

### EXERCISE 11.

Accent the following words :

\*ābh and the derived forms hā.\*ābh, \*ābhī, \*ābhīnū, \*ābhīk, \*ābhōth, \*<sup>a</sup>bhōthēnū, lā.\*<sup>a</sup>bhōthēhēm.

Pākādh' and the derived forms pāk'dhū, pākādhnū, pākādhtī, p'kādhtīv, p'kādhtēm, yiphkōdh, hiphkīdh, yāphkīdhēhū, hīthpāk'dhū, hāmmūphkādhīm.

### § 18. *Recession of the Accent.*

A conjunctive is frequently removed from the ultimate to the penult, if a disjunctive immediately follows, whether upon a monosyllable or the penult of a dissyllable, קָרָא לִיְהָ Gen. 1 : 5.

### § 19. *Pause Accents.*

The greater disjunctives, which mark the limits of clauses and sections, are called pause accents.

These sometimes stand upon the penult in words ordinarily accented on the ultimate, אֶנְכִי, אֶנְכִי; or *vice versa* upon the ultimate in place of the penult, וַיִּאֱמֹר.

They also occasion certain vowel changes, viz., they

1. Lengthen short vowels, particularly ( . ) or ( .<sub>v</sub> ) to ( . ) אָמַר, עָרַב; אָמַד, עָרַב.

2. Restore vowels dropped in inflection, דְּבָרָו , בְּרָא .
3. Change simple Sh'va to Seghol, יְהִי , יְמִינֵי .
4. Change compound Sh'va to the corresponding long vowel, אֲנַי , אֲזַי .

### § 20. *Consecution of Accents.*

1. The last word in every verse receives Silluk, and is followed by two dots vertically placed (:) called Soph Pasuk (i. e. end of the verse).
2. If the verse consists of two clauses, the last word of the first clause is marked by Athnahh. If of three clauses, which is the greatest number that any verse can contain, the first is limited by Segholta, the second by Athnahh, and the last by Silluk.
3. These clauses are divided into sections, if necessary, by one or more of the disjunctives, Zakeph Katon, Zakeph Gadhol, R'bhi<sup>a</sup>, Pazer, and T'lisha Gh'dholā.
4. In the sections thus created the accents are disposed relatively to the disjunctive which marks its close, see table XX.
5. Each disjunctive of the first class is regularly preceded by one conjunctive and a disjunctive of the second class; disjunctives of the second class by two conjunctives and a disjunctive of the third class; disjunctives of the third class by three conjunctives and a disjunctive of the fourth class; and disjunctives of the fourth class by four or more conjunctives.
6. The trains of accents thus formed are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series whenever all the words in the section have been supplied.

### § 21. *Makkeph.*

1. Makképh' (־) is used to connect words. Monosyllabic particles especially are frequently thus linked with the succeeding or preceding word, אָסְמָנַת עֲשָׂה־לִי.

2. Where two or more words are united in this manner the last only has an accent. Hence a long mixed syllable, followed by Makkeph, must be shortened, § 9, 5, קָלְלָעָזָה, or else receive the secondary accent Methegh, § 22, אַרְצְׁדִּירְאָתָה.

#### EXERCISE 12.

Connect each pair of words by Makkeph, inserting Daghesh-forte conjunctive whenever the former ends in *a* or *ē*.

Kōl yışrā\*ēl, yāl'dhā lō, \*ēth \*ellē, \*ěthmōkh bō, tīh'yē lī, tēn lī, sh'lōsh \*ellē, y'bħakkēsh dāṭath, l'khā nā\*.

### § 22. *Methegh.*

1. Methegh (־) represents a minor stress of the voice, which usually falls upon the second syllable before the accent, and again upon the fourth, if the word have so many, רַעֲנָה־לָעֵז וּמְחֻקִּיכְנָזָה.

2. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable; or if none such precede, it may be omitted altogether.

3. It is always given to simple syllables, followed by a vocal Sh'va, וְאַמְרָא; also to intermediate syllables followed by compound Sh'va, or a vowel which has arisen from compound Sh'va, לְאַשְׁר, יְחִידָה, and frequently when the Sh'va is simple, לְמַנְצָחָה.

4. The place of Methegh is often supplied by an

accent chosen agreeably to the laws of consecution.  
אַתְּ מִלְמָד.

## EXERCISE 13.

Apply the rules for Methegh. A hyphen represents Makkeph.

Vē\*lōhē', lă\_\*dhōnēhēm', mēhāmmă†rākhā', †ämminā-dhābh', bĕn-hā\*āmā', bērākhnūkhēm', văyyir'\*ū', hănnōgh'sim', hă\*ishshā', mē\*ärtsō', lāthěth-lā'nū, hīthhăl-lékh-nō\*hh', mē†bhōdhăth'khēm'.

§ 23. *K'rī and K'thibh.*

1. K'rī (*read*) is the technical name of a marginal reading in the Hebrew Bible, which is sanctioned by tradition as a substitute for the corresponding reading in the text, or the K'thibh (*written*). The vowels of the K'rī are connected with the letters of the text and a reference made to the margin where the letters of the former may be found.

2. If a given word is to be omitted in reading, it is left unpointed, and the note כתיב ולא קרי *written but not read*, placed in the margin. If, on the other hand, a word is to be supplied, its vowels are inserted in the text, and the letters placed in the margin with the note, קרי ולא כתיב *read but not written*.

3. In some words of frequent occurrence, a different reading is suggested by the points alone, without a marginal explanation. Thus the sacred word יהוה, which the Jews have a superstitious dread of pronouncing, is read by them as if it were אֲדֹנֶץ *Lord*, whose points it accordingly receives, יְהֹוָה, unless these two names stand in immediate connection, when to avoid repetition it is read אלֹהִים and pointed יְהֹוָה; so the pronoun הֵא is read הָא.

## EXERCISE 14.

Write the following words, as they would appear in the text, and in the margin of the Hebrew Bible, uniting the points of the K'ri with the letters of the K'thibh, and making the appropriate marginal note.

Lārūbh k'thibh—lāribh k'ri; śimā k'thibh—śūmā k'ri;  
ṭāṣithī k'thibh—ṭāṣithā k'ri; bish'nāth k'thibh—bāsh-  
shānā k'ri; ṭābhōdō k'thibh—ṭābhōdēkhā k'ri; hōtsīthīhā  
k'thibh—hātstsīthūhā k'ri; bh'yīṣrā\_\*ēl k'thibh—yīṣrā\_\*ēl  
k'ri; p'rāth read but not written; \*im written but not  
read.

## ETYMOLOGY.

### § 24. *Prefixed Particles.*

1. The significant elements of speech in Hebrew consist of

(1) Prefixed particles, which do not form a complete word of themselves, but are always attached to that which follows.

(2) The Pronouns, which are used both separately and as appendages to other words.

(3) The remaining parts of speech, which always constitute separate words.

2. The prefixed particles are the article, He interrogative, the inseparable prepositions, and Vav Conjunctive.

### § 25. *The Article.*

1. The definite article consists of ה with Pattahh followed by Daghesh-forte in the first letter of the word to which it is prefixed, קֶלֶב *a king*, הַמֶּלֶךְ *the king*.

2. If the first letter of the word have Sh'va, Daghesh-forte may be omitted except from the aspirates, § 13. 5, הַמִּדְבָּר, הַבְּرָכָה, but הַקְּתָנָה, הַיּוֹאָר.

3. Before gutturals, which cannot receive Daghesh-forte, § 13. 1, the article has Kamets, § 9. 5. This is always the case before נ and ר and commonly before צ; before ה and כ Pattahh is mostly retained, § 9. 7, הַאֲחָל, הַרְשָׁע, הַעֲלֵת, הַנָּם but הַהְוָא, הַחְשָׁב.

a. The nouns אָרֶץ *earth*, הַר *mountain*, and כָּנָם *people* on receiving the article lengthen their vowels to אָרֶץ, הַרְ, and כָּנְ.

4 Before the strong gutturals with Kamets, the article has Seghol. This is always the case with **ח**, but with **ה** and **ש** only takes place, when the article stands upon the second syllable before the accent, **הַחֲלִים**, **הַחֲרִים**, **הַחָרֶב**, **הַחָמֵם**, but **הַחָרֵב**, **הַחָמֵם**.

### § 26. *He Interrogative.*

The letter **ה** prefixed with Hhateph-Pattahh asks a question, **נְאֹתָהּ** *we shall go*, **נְאֹתָהּ** *shall we go?* Before a vowelless letter, § 10. 1, or a guttural this becomes Pattahh, **הַיְדַעַתָּם** *do ye know?* **הַאֲלֹתָהּ** *shall I go?* Before gutturals with Kamets it is changed to Seghol **הַיְהָה** *it was*, **הַיְהָה** *was it?*

#### EXERCISE 15.

Be careful to apply the rule for Daghesh-lene, § 12. 1; and observe that simple Sh'vea following either the article or the interrogative is always vocal, § 9, a, **הַרְגְּזָהּ** not **הַרְגְּזָהּ**.

Prefix the article to the following words:—

**בָּשָׂר** flesh; **זָהָב** gold; **לָם** sea; **לְז** tree; **אוֹר** light; **אָרֶםָה** ground; **חַדְךָ** darkness; **מְלָאָכָה** work; **תְּאַנְּחָהּ** fig-tree; **צָעֵר** dust; **לְצָמָם** bone; **לְצָרָר** bread; **גְּבָלָהּ** corpse; **קְרִיעָהּ** firmament; **רוּחָהּ** spirit; **עָרָבָהּ** evening; **חֶרְבָּהּ** sword; **דָּרֶשֶׁת** seed; **כָּוְבָּבָהּ** star; **עַלְלָהּ** leaf; **אָנָּסָהּ** man; **שָׁנָהּ** year; **נָהָרָהּ** river; **אָרֶץ<sup>1</sup>** earth; **עַם** people; **חַיָּהּ** or **חַיָּה** living; **דְּבָרִים** words; **כְּתָפָותָהּ** shoulders.

See § 25. 3, a.

Prefix He Interrogative to the following words:

**אָמֵן**, **אָנְכִי**, **תָּבוֹא**, **שְׁמַר**, **קָלְיוֹ**, **בָּנוֹ**, **אָם**, **עוֹד**, **זָאת**, **שִׁירָהּ**, **חָזָק**, **לְמַעֲנָהּ**, **טוֹב**, **אָמֵן**, **פָּתָרָהּ**, **אָל**, **לְאָל**, **שְׁכַחְתָּם**, **תְּמֻטוֹהָ**, **בָּאָתָהּ**, **אָתָהּ**, **תְּשַׁפֵּט**, **תְּחִתָּהּ**, **מְכִידָהּ**, **חָקָרָהּ**, **רְאִיָּתָהּ**, **מְכֹפֶהָ**, **אֲרָשָׁהּ**, **בְּעֵדָהּ**, **מִיעֵטָהּ**, **גָּמָם**, **רָבָהּ**.

<sup>1</sup> Resh is not regarded as a guttural in the rule for He Interrogative.

### § 27. *Inseparable Prepositions*

1. The prepositions בְּ בָּ and לְ לָ are regularly prefixed with Sh'va, בָּרָאשִׁית, כָּלְלָה, בְּרָקִיעַ for בְּרָקֵעַ; before vowelless letters they take Hhirik, § 10. 1, בְּרָקִיעַ for בְּרָקֵעַ; before gutturals with compound Sh'va they take the corresponding short vowel, § 10. 1, בָּאֶרְיָה, כָּאֶלְלָה, בָּחָרָה; before monosyllables and before dissyllables accented upon the penult, they frequently receive a pretonic Kamets, § 10. 2, קָזָתָה, שָׁבָתָה; before the article its הָ is rejected and the vowel given to the preposition בְּחָבֵר for בְּחָבֵר, בְּחָבֵר for בְּחָבֵר, בְּחָבֵר for בְּחָבֵר.

a. The initial אֲ of אֲדֹנָי Lord, אֲדֹנָן master when it has a singular suffix, and אֲלֹהִים God quiesces after the inseparable prepositions, § 7, a, אֲדֹנָי, לְאֲדֹנִיהָ, בְּאֲלֹהִים for בְּאֲלֹהִים the Seghol lengthened to Tsere in the simple syllable; also in the inf. const. בְּאָמֵר to say after לְ but לְאָמֵר but בְּאָמֵר.

2. The preposition מִן from may either be written as a separate word or shortened to the prefix מִ with Hhirik followed by Daghesh-forte in the next letter, מִנְחָה for מִן חָנָה. Before מִ Hhirik is commonly retained, § 9. 7, but before other gutturals it is lengthened to Tsere, § 9. 5, מִתְחִיזָה for מִתְחִיזָה, but מִתְחִיזָה, מִתְחִיזָה.

a. The inseparable prepositions take before the divine name יְהָוָה the same pointing that they would receive before אֱלֹהִים, which the Jews substitute for it in reading, thus יְהָוָה, בְּיְהָוָה, לְיְהָוָה, בְּרִיחָה, Comp. § 23. 3.

### § 28. *Vav Conjunctive.*

The conjunction וְ and is regularly prefixed with Sh'va וְהָאָרֶץ, וְהָשָׁפֵךְ. Before one of the labials בְּ, מְ, פְּ, or before a vowelless letter Vav quiesces in Shurek וּבְרִיךְ, וּבְרִיכְבָּה; before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וּוְיָהִיר; before a guttural with

compound Sh'va it receives the corresponding short vowel, וְהַלֵּר, וְשִׁבְתִּי, וְאָנֹכִי; before monosyllables and disyllables accented on the penult it frequently receives a pretonic Kamets נֶבֶת, נֶרֶב.

### VOCABULARY 1.

The parts of speech are distinguished by initials or abbreviations; m. denotes masculine, f. feminine, pl. plural.

|          |                            |            |                                      |
|----------|----------------------------|------------|--------------------------------------|
| אָדָם    | n. m. <i>man</i>           | כְּ        | prep. <i>according to, as, like.</i> |
| אוֹר     | n. m. <i>light</i>         | כּוֹכָבִים | n. m. pl. <i>stars</i>               |
| בְּ      | prep. <i>in</i>            | לְ         | prep. <i>to, for</i>                 |
| בָּהָתָה | n. f. <i>beast, cattle</i> | לֹא        | adv. <i>not</i>                      |
| בָּתָה   | n. m. <i>house</i>         | לְחֵם      | n. m. f. <i>bread</i>                |
| בָּקָר   | n. m. <i>morning</i>       | לְלֵילָה   | n. m. <i>night</i>                   |
| בָּשָׂר  | n. m. <i>flesh</i>         | מִן        | prep. <i>from</i>                    |
| וְ       | conj. <i>and</i>           | עַד        | prep. <i>unto, until</i>             |
| חַשְׁךָ  | n. m. <i>darkness</i>      | עַרְבָּה   | n. m. f. <i>evening</i>              |
| יּוֹם    | n. m. <i>day</i>           | שָׂדָה     | n. m. <i>field</i>                   |
| יָם      | n. m. <i>sea</i>           | מָمָןִים   | n. m. pl. <i>heaven</i>              |
| יְרֻחָם  | n. m. <i>moon</i>          | שָׁמָןִים  | n. m. f. <i>sun.</i>                 |

Lesson 1 in Reading Hebrew, see page 111.

Lesson 1 in Writing Hebrew, see page 137.

The succeeding lessons are connected with the vocabularies that follow in their order.

### § 29 Personal Pronouns.

1. The personal pronouns are the following, viz.:

#### SINGULAR.

- |                     |         |                  |     |
|---------------------|---------|------------------|-----|
| 1. <i>I</i>         | אָנֹכִי | ānōkhī', אַנְיִי | "nī |
| 3. { <i>Thou</i> m. | תְּ     | תְּ              |     |
| { <i>Thou</i> f.    | תְּ     | תְּ              |     |

אַתָּה attā'

אֲתָּה (אֲתָּה) att

|   |             |                 |
|---|-------------|-----------------|
| 3 | <i>{ He</i> | הָא hū          |
|   | <i>She</i>  | הִיא (הָוֹא) hī |

## PLURAL.

|    |                  |                   |                   |                  |
|----|------------------|-------------------|-------------------|------------------|
| 1. | <i>We</i>        | אַתָּחֶם nahh'nū, | אַתָּנִי nahh'nū, | אַתָּנִי nahh'nū |
| 2  | <i>{ Ye</i> m.   | אתְםָ attem'      |                   |                  |
|    | <i>{ Ye</i> f.   | אתְנָ attēn',     | אתְנָ attē'nā     |                  |
| 3  | <i>{ They</i> m. | הֵם hēm,          | הֵם hēm'mā        |                  |

2. When governed by verbs, nouns or particles they are appended to them in the following shortened forms, called pronominal suffixes :

|    | SINGULAR.            | PLURAL. |
|----|----------------------|---------|
| 1. | <i>Com.</i> יִי      | נוּ     |
| 2. | <i>{ Masc.</i> הִם   | כֶּם    |
|    | <i>{ Fem.</i> הִנָּה | כֶּן    |
| 3. | <i>{ Masc.</i> הַם   | הֵם סָם |
|    | <i>{ Fem.</i> הַנָּה | הֵן נָה |

3. In the first person singular יִי is used with nouns, and יִנְיָה with verbs. The third plural forms כֶּם, נָה are used with plural nouns; סָם, נָה with verbs and singular nouns. The suffixes כֶּם, כֶּן, סָם, נָה are called grave, the rest are light.

4. The inseparable prepositions are united with pronominal suffixes as shown in Table IV. ; סָם is prolonged by the syllable מְנֻן and מְנֻן becomes before light suffixes מְנֻן or מְנֻן. The suffix הַנָּה preceded by הַ is contracted to הַנָּה e. g. בְּנָה for בְּהַנָּה, לְנָה for לְהַנָּה; הַנָּה preceded by הַ is shortened to הָנָה, e. g. בָּנָה for בְּהָנָה and in like manner with the pause accent בָּנָה, 2 masc. sing. for בָּנָה.

## VOCABULARY 2.

|           |                           |            |                                 |
|-----------|---------------------------|------------|---------------------------------|
| אֹתָהּ    | n. m. f. <i>sign</i>      | יִשְׂרָאֵל | n. m. <i>Israel</i>             |
| חָמָס     | n. m. <i>brother</i>      | כֶּסֶף     | n. m. <i>silver</i>             |
| אֲזַנְתָּ | <i>there is not</i>       | עַד        | adv. <i>yet, besides</i>        |
| אֱלֹהִים  | n. m. pl. <i>God</i>      | עַל        | prep. <i>upon, over</i>         |
| אָרֶץ     | n. f. <i>earth, land</i>  | עַלְמָם    | n. m. <i>eternity</i>           |
| בּוּנָה   | prep. <i>between</i>      | עִם        | prep. <i>with</i>               |
| זָהָב     | n. m. <i>gold</i>         | עִמָּנִי   | or <i>עִמָּנִי with me</i>      |
| חַי       | adj. <i>living, alive</i> | עַתָּה     | adv. <i>now</i>                 |
| יְהֹוָה   | n. m. <i>Jehovah</i>      | תְּתַחַת   | prep. <i>under, instead of.</i> |

§ 30. *Other Pronouns.*

1. The demonstrative pronoun is

*Masc.*    *Fem.*

SINGULAR    זֶה    זָאת    *this*

*Common.*

PLURAL    אֲלֹהִים    אֲלֹהָה    *these*

The poetic form זֶה is used both as a demonstrative and a relative.

2. The personal pronoun of the third person הַיָּה is also employed as a remote demonstrative *that*.

3. The relative pronoun is שֶׁ who, which, sometimes shortened to שָׁ, see Table V. When the relative is governed by verbs, nouns, or particles, it stands without change of form at the beginning of its clause, and the appropriate pronominal suffix is attached to the governing word אֲשֶׁר יְמָן who his day i. e. whose day שֶׁ—אֲשֶׁר יְמָן who—to him i. e. to whom. When a preposition stands before the relative, it governs not the relative itself but its antecedent understood; thus, לֹא־שֶׁ means not to whom or to which but to him who or to that which. It receives an adverbial sense when followed by בַּשְׁ there,

e. g. מְשֻׁם אֵשֶׁר where, מְשֻׁבָּה אֵשֶׁר whither, מִשְׁמָר whence.

4. The interrogative and indefinite pronouns are מי who? or whoever and מה what? or whatever. The vowel of מה varies with the first letter of the following word, see Table IV. In a few instances its vowel-letter is dropped, and it is converted into a prefix, e. g. מַהּ for מה what is this?

5. Another interrogative is formed by prefixing the particle אֲיָה to the pronoun זה, זאת, thus אֲיָה זה which? or what? אֲיָה לְזֹאת for what? why? אֲיָה מִןָה from what place? whence?

### VOCABULARY 3.

|       |                         |         |                        |
|-------|-------------------------|---------|------------------------|
| כָּל  | n. m. whole, all, every | מִקְוָם | n. m. f. place         |
| מִים  | n. m. pl. water         | קָדָשׁ  | n. m. holiness, a holy |
| מִעַל | adv. above              |         | place or thing.        |

### VERBS.

#### § 31. Their Species.

1. Hebrew verbs have seven different forms, called species or conjugations, viz. :

1. Kal Simple active.
2. Niphal Simple passive.
3. Piēl Intensive active.
4. Pual Intensive passive.
5. Hiphil Causative active.
6. Hophal Causative passive.
7. Hithpaēl Reflexive.

2. The first of these species is called Kal *light*, because in it no other than the three radical letters appear, and these only in their single power. The other names are taken from בְּלָא to do, being the forms assumed by this verb in each species severally.

3. To each of these species belong a preterite and future, two forms of the infinitive called respectively the absolute and the construct, a participle, and except to the Pual and Hophal, which as pure passives cannot express a command, an imperative. The Kal alone has two participles.

a. All of these species very rarely co-exist in the same verb. Their signification is commonly but not invariably what is stated above. The Piel is sometimes causative like the Hiphil, and the Niphal reflexive like the Hithpael, or the Hithpael passive like the Niphal. In these cases one or other of the equivalent species is often dropped as unnecessary, or some distinction in usage is created between them. In intransitive verbs the Niphal, if it exists at all, is usually the passive of a transitive or causative sense.

### § 32. *Perfect Verbs.*

1. Verbs are called perfect, when they conform throughout to the standard inflection; and imperfect, when in consequence of a weak letter, § 2. 2, or some other peculiarity in the root they deviate from it.

2. If קָטַל to kill be taken as the model of the perfect verb, the various species with their significations will be as follows, viz. :—

|             |            |                                     |
|-------------|------------|-------------------------------------|
| 1. Kal      | קָטַל      | <i>to kill.</i>                     |
| 2. Niphal   | נִקְטֵל    | <i>to be killed.</i>                |
| 3. Piel     | קִטְל      | <i>to kill many or to massacre.</i> |
| 4. Pual     | קִפְל      | <i>to be massacred.</i>             |
| 5. Hiphil   | הִקְטִיל   | <i>to cause to kill.</i>            |
| 6. Hophal   | הִקְטֵל    | <i>to be caused to kill.</i>        |
| 7. Hithpael | הִתְקִטֵּל | <i>to kill one's self.</i>          |

a. It is in each case the third person masculine singular of the preterite, which is given above, and the strict signification, therefore, is *he has killed*, etc. But when these forms are used to represent the species their proper equivalent is the infinitive, which is the form employed in designating verbs in English.

§ 33. *Kal Preterite and Infinitives.*

1. The Kal preterite is inflected thus:—

## PTERITE.

|               |                       |                                    |
|---------------|-----------------------|------------------------------------|
| SING. 3 masc. | קָטַל kātal'          | he killed, did kill or has killed. |
| 3 fem.        | קָטַלְתָּה kāt'la'    | she killed.                        |
| 2 masc.       | קָטַלְתָּךְ kātal'tā  | thou (m.) killedst.                |
| 3 fem.        | קָטַלְתָּךְ kātal't'  | thou (f.) killedst.                |
| 1 com.        | קָטַלְתִּי kātal'ti   | I killed.                          |
| PLUR. 3 com.  | קָטַלְתּוּ kāt'lū     | they killed.                       |
| 2 masc.       | קָטַלְתּם k'taltem'   | ye (m.) killed.                    |
| 2 fem.        | קָטַלְתּוּן k'talten' | ye (f.) killed.                    |
| 1 com.        | קָטַלְנוּ kātal'nū    | we killed.                         |

INFINITIVE absolute קָטֹל kātōl', construct קָטַל k'tōl to kill.

2. The vowel of the second radical in the Kal preterite is commonly Pattahh, as in קָטַל; in a few verbs, however, most of which are intransitive, it is Tsere as in קָבֵד to be heavy, or Hholem as in שָׁבֵד to be bereaved.

## KAL PTERITE with ē.

|               |         |        |         |        |         |         |         |         |         |         |         |
|---------------|---------|--------|---------|--------|---------|---------|---------|---------|---------|---------|---------|
| SING. 3 masc. | קָבֵד   | 3 com. | קָבְרָה | 3 fem. | קָבְרָה | 2 masc. | קָבְרָה | 2 fem.  | קָבְרָה | 1 com.  | קָבְרָה |
| PLUR.         | קָבְרָה |        | קָבְרָה |        |         | קָבְרָה |         | קָבְרָה |         | קָבְרָה |         |

INFINITIVE absolute קָבֹד kābōd, construct קָבֵד kābed.

## KAL PTERITE with ô.

|               |             |        |             |        |            |             |              |             |              |             |             |
|---------------|-------------|--------|-------------|--------|------------|-------------|--------------|-------------|--------------|-------------|-------------|
| SING. 3 masc. | שָׁבַע      | 3 com. | שָׁבַע      | 3 fem. | שָׁבַעֲתָה | 2 masc.     | שָׁבַעְתָּךְ | 2 fem.      | שָׁבַעְתָּךְ | 1 com.      | שָׁבַעְתִּי |
| PLUR.         | שָׁבַעְתּוּ |        | שָׁבַעְתּוּ |        |            | שָׁבַעְתּוּ |              | שָׁבַעְתּוּ |              | שָׁבַעְתּוּ |             |

INFINITIVE absolute שָׁבֹעַ shābōع, construct שָׁבַעַ shābēع.

3. The endings of the first and second persons of the preterite are fragments of the corresponding pronouns; thus **תִ** in **קָרְבָּנִי** is from **אַתָּה** 2 masc. sing., **תִ** in **קָרְבָּנִיתִי** from **אַתָּה** 2 fem. sing., **מֵתִים** and **מֵתִין** from the 2 plur. **אַתָּם** and **אַתָּה**; **כִּי** in **קָרְבָּנִיתִי** is by euphonic change for **כִּי** from **כִּי** **אָנֹכִי** 1 pers. sing., **נוּ** in **קָרְבָּנִינוּ** from **אַنְתֶּם** 1 pers. plur. As two of the persons are thus designated by pronominal fragments, no such designation was needed in the case of the third and only remaining person. The simple form of the verb without addition **קָרְבָּל** is accordingly used for the 3 masc. sing.; **הָ**, in **קָרְבָּנִה** being the sign of the feminine and so used also in nouns and adjectives, and **וּ** in **קָרְבָּנוּ** the sign of the plural.

#### VOCABULARY 4.

|                 |  |                    |                                |
|-----------------|--|--------------------|--------------------------------|
| <b>גָּדוֹل</b>  | v. (fut. a) <i>to be great</i>                                     | <b>מְאֹד</b>       | adv. <i>very</i>               |
| <b>קָבַב</b>    | v. (fut. a) <i>to cleave, adhere</i>                               | <b>מְצֻדָּה</b>    | n. f. <i>commandment</i>       |
| <b>דָּלַת</b>   | n. f. <i>door</i>  | <b>מְשֻׁלָּח</b>   | v. <i>to rule</i>              |
| <b>הַנֶּר</b>   | n. m. <i>majesty</i>   | <b>נָתַן</b>       | v. <i>to give</i>              |
| <b>הַזְּדָר</b> | n. m. <i>splendor</i>  | <b>סָנַר</b>       | v. <i>to shut</i>              |
| <b>יַצְךָ</b>   | v. <i>to pour</i>  | <b>צָדָקָה</b>     | n. m. <i>righteousness</i>     |
| <b>כִּי</b>     | conj. <i>for, because, that</i>                                    | <b>תָּבַשֵּׂשׁ</b> | v. <i>to rest, cease, keep</i> |
| <b>כָּלִים</b>  | n. m. pl. <i>vessels, articles</i>                                 | <b>סָבָת</b>       | <i>Sabbath</i>                 |
| <b>לְבַשׂ</b>   | or <b>לְבַשֵּׂת</b> v. (fut. a) <i>to put on, wear, be clothed</i> | <b>סָבָתָה</b>     | n. m. f. <i>Sabbath</i>        |
| <b>בְּנֵי</b>   | <i>with</i>  | <b>שָׁבֵשׁ</b>     | v. <i>to dwell</i>             |
|                 |  | <b>שְׁמֹר</b>      | v. <i>to keep, observe.</i>    |

**הַ** is the sign of the definite object and is placed before pronouns or definite nouns when governed by a transitive verb.

#### § 34. *Niphal, Piel, and Pual Preterites and Infinitives.*

The Niphal is formed by prefixing **וּ**; the Piel and Pual by doubling the second radical and attaching the appropriate vowels.

## NIPHAL PRETERITE.

|   | 3 masc.     | 3 com.        | 3 fem.        | 2 masc.       | 2 fem.        | 1 com.        |
|---|-------------|---------------|---------------|---------------|---------------|---------------|
| SING.   | נִקְרַתּוֹל |               | נִקְרַתּוֹתָה | נִקְרַתּוֹתָה | נִקְרַתּוֹתָה | נִקְרַתּוֹתָה |
| PLUR.   |             | נִקְרַתּוֹתָה |               | נִקְרַתּוֹתָם | נִקְרַתּוֹתָן | נִקְרַתּוֹתָה |
| INFINITIVE absolute <b>הַקְרֵל</b> , construct <b>הַקְרֵל</b> . |             |               |               |               |               |               |

## PIEL PRETERITE.

|   | 3 masc. | 3 com.     | 3 fem.      | 2 masc.    | 2 fem.     | 1 com.     |
|---|---------|------------|-------------|------------|------------|------------|
| SING.   | קָרַל   |            | קָרַתּוֹתָה | קָרַלְתָּה | קָרַלְתָּה | קָרַלְתָּה |
| PLUR.   |         | קָרַלְתָּה |             | קָרַלְתָּם | קָרַלְתָּן | קָרַלְתָּה |
| INFINITIVE absolute <b>קָרֵל</b> , construct <b>קָרֵל</b> . |         |            |             |            |            |            |

## PUAL PRETERITE.

|   | 3 masc. | 3 com.     | 3 fem.     | 2 masc.    | 2 fem.     | 1 com.     |
|---|---------|------------|------------|------------|------------|------------|
| SING.   | לָפַךְ  |            | הָפַכְתָּה | לָפַךְתָּה | לָפַךְתָּה | לָפַךְתָּה |
| PLUR.   |         | לָפַכְתָּה |            | לָפַכְתָּם | לָפַכְתָּן | לָפַכְתָּה |
| INFINITIVE absolute <b>לָפַךְ</b> , construct <b>לָפַךְ</b> . |         |            |            |            |            |            |

## VOCABULARY 5.

The initials K., N., P., etc., denote the verbal species.

|  |  |
|--|--|
| אֱלֹאֶזְרָאֵל n. m. <i>Eleazar</i>               | שָׁנָר v. N. Pu. to be shut  |
| אָרָךְ n. m. f. <i>ark</i>                       | צָבַח v. P. to gather; N. to be gathered                             |
| בָּרַל v. N. to be separated, divided            | שָׁנַעֲרַת v. P. H. to sanctify, consecrate; N. Pu. to be sanctified |
| יָדַר v. K. to know                              | עַבְדָּשׁ v. N. to swear   |
| שָׁבַבְתִּי v. K. P. to subdue; N. to be subdued | לְבַדְתִּי v. P. to bereave  |
| לְפִנֵּי before                                  | שָׁבַבְתִּי v. P. H. to cause to dwell                               |
| לְקַח v. K. to take                              | אֲשָׁרַת n. m. oil   |
| מִשְׁחָה v. K. to anoint                         |  |
| מִשְׁכָּן n. m. tabernacle, dwelling             |  |
| <i>ing</i>                                       |  |

### § 35. *The remaining Preterites and Infinitives.*

The Hiphil and Hophal are formed by prefixing **ה** with the proper vowels. The Hithpael is formed by prefixing **הנָ** to the construct infinitive of the Piel.

#### HIPHIL PRETERITE.

|                     | 3 masc.  | 3 com.      | 3 fem.     | 2 masc.    | 2 fem.     | 1 com.     |
|---------------------|----------|-------------|------------|------------|------------|------------|
| SING.               | הַקְטִיל |             | הַקְטִילָה | הַקְטִילָה | הַקְטִילָה | הַקְטִילָה |
| PLUR.               |          | הַקְטִילִים |            | הַקְטִילָם | הַקְטִילָם | הַקְטִילָם |
| INFINITIVE absolute | הַקְטִיל |             |            | הַקְטִיל   |            |            |

*absolute* **הַקְטִיל**, *construct* **הַקְטִיל**.

#### HOPHAL PRETERITE.

|                     | 3 masc. | 3 com.    | 3 fem.   | 2 masc.   | 2 fem.    | 1 com.    |
|---------------------|---------|-----------|----------|-----------|-----------|-----------|
| SING.               | הַקְטֵל |           | הַקְטֵלה | הַקְטֵלה  | הַקְטֵלה  | הַקְטֵלה  |
| PLUR.               |         | הַקְטֵלים |          | הַקְטֵלים | הַקְטֵלים | הַקְטֵלים |
| INFINITIVE absolute | הַקְטֵל |           |          | הַקְטֵל   |           |           |

*absolute* **הַקְטֵל**, *construct* **הַקְטֵל**.

#### HITHPAEL PRETERITE.

|                     | 3 masc.    | 3 com.       | 3 fem.      | 2 masc.      | 2 fem.       | 1 com.       |
|---------------------|------------|--------------|-------------|--------------|--------------|--------------|
| SING.               | הַתְקִפֵּל |              | הַתְקִפֵּלה | הַתְקִפֵּלה  | הַתְקִפֵּלה  | הַתְקִפֵּלה  |
| PLUR.               |            | הַתְקִפֵּלים |             | הַתְקִפֵּלים | הַתְקִפֵּלים | הַתְקִפֵּלים |
| INFINITIVE absolute | הַתְקִפֵּל |              |             | הַתְקִפֵּל   |              |              |

*absolute* **הַתְקִפֵּל**, *construct* **הַתְקִפֵּל**.

#### VOCABULARY 6.

|         |  |           |  |
|---------|--|-----------|--|
| בָּל    | v. H. <i>to separate</i>                   | מְלָאָכָה | n. f. <i>work</i>                                    |
| גּוֹיִם | n. m. pl. <i>nations</i>                   | מֶלֶךְ    | v. Ho. <i>to be caused to reign, to be made king</i> |
| גַּם    | conj. <i>also</i>                          | מֶלֶךְ    | n. m. <i>king</i>                                    |
| דָּוִיד | n. m. <i>David</i>                         | מְלָכָה   | n. f. <i>kingdom</i>                                 |
| חַיָּה  | n. f. <i>animal, wild beast</i>            | מְלָכִית  | n. f. <i>a little</i> <sup>1</sup>                   |
| כָּרֹת  | v. H. <i>to cut off; Ho. to be cut off</i> | מְלָכָה   |  |

<sup>1</sup> מְלָכָה is a noun meaning *a little thing* or *a small quantity of anything*, but not

**מִעַט** v. H. *to make small or* שְׁבָת v. H. *to cause to rest,*  
*few* or *cease*

**קָדֵשׁ** v. Hith. *to sanctify or* שְׁחַת v. H. *to destroy*  
*purify one's self* שְׁלַח v. P. H. *to send.*

**קָרֵב** v. H. *to bring near, offer*

### § 36. *Kal Future, Imperative, and Participles.*

1. The future and imperative of each species are formed from the construct infinitive by attaching the proper pronominal fragments.

## FUTURE.

|       |         |                |           |                              |
|-------|---------|----------------|-----------|------------------------------|
| SING. | 3 masc. | יִקְטֹל        | yiktōl'   | <i>he shall or will kill</i> |
|       | 3 fem.  | תִּקְטֹלָה     | tiktōl'   | <i>she will kill</i>         |
|       | 2 masc. | תִּקְטֹלְךָ    | tiktōl'   | <i>thou (m.) wilt kill</i>   |
|       | 2 fem.  | תִּקְטֹלְךָ    | tikt'li'  | <i>thou (f.) wilt kill</i>   |
|       | 1 com.  | אַקְטֹלָךְ     | ektōl'    | <i>I shall kill</i>          |
| PLUR. | 3 masc. | יִקְטֹלֻם      | yikt'lū'  | <i>they (m.) will kill</i>   |
|       | 3 fem.  | תִּקְטֹלְנָה   | tiktōl'nā | <i>they (f.) will kill</i>   |
|       | 2 masc. | תִּקְטֹלְךָם   | tikt'lū'  | <i>ye (m.) will kill</i>     |
|       | 2 fem.  | תִּקְטֹלְךָמָה | tiktōl'nā | <i>ye (f.) will kill</i>     |
|       | 1 com.  | נִיקְטֹלָם     | niktōl'   | <i>we shall kill.</i>        |

## IMPERATIVE.

|               |                     |          |                       |
|---------------|---------------------|----------|-----------------------|
| SING. 2 masc. | <b>קָטֵל</b>        | k'tōl'   | <i>kill thou (m.)</i> |
| 2 fem.        | <b>קָטֵלהַ</b>      | kit'li'  | <i>kill thou (f.)</i> |
| PLUR. 2 masc. | <b>קָטְלָהִים</b>   | kit'lū'  | <i>kill ye (m.)</i>   |
| 2 fem.        | <b>קָטְלָנָהִים</b> | k'tōl'nā | <i>kill ye (f.)</i>   |

*little* or *small* as an adjective. Thus we may say מְעֵץ מִים *a little water*, מְעֵץ לֶחֶם *a little bread*; but מְעֵץ could not be used in such phrases as *a little house*, *a little door*. A different word would be required in the latter case.

## PARTICIPLES.

## SINGULAR.

masc.                              fem.

**קְטַל**                              **קְטַלָּה**                              or                              **קְטַלָּת**                              **קְטַלִּים**                              **קְטַלּוֹת**                              *killing*  
**kōtēl'**                              **kōt'la'**                                      **kōte'lēth**                              **kōt'līm'**                              **kōt'lōth'**

*Active.*

masc.

## PLURAL.

fem.

*Passive.*

**קְטַלּוֹת**                              **קְטַלִּים**  
**kātūl'**                                      **k'tūlā'**

**קְטַלְׁוֹת**                              **קְטַלְׁוִים**  
**k'tūlōth'**                                      **k'tūlim'**

2. Some verbs have Pattahh in the second syllable of the Kal future and imperative. This is regularly the case with those which have Tsere or Hholem in the preterite, thus **רִשְׁבֶּל**, **רִכְבֶּד**.

KAL FUTURE with *ā*.

3 masc.

3 fem.

2 masc.

2 fem.

1 com.

SING.                              רִכְבֶּד

תְּרִיכְבֶּד

תְּרִיכְבֶּד

תְּרִיכְבֶּרְיָה

אֲרִיכְבֶּד

PLUR.                              רִיכְבֶּדוֹת

תְּרִיכְבֶּרוֹת

תְּרִיכְבֶּרוֹת

תְּרִיכְבֶּרוֹתָה

נְרִיכְבֶּד

## IMPERATIVE.

2 masc.

2 fem.

2 masc.

2 fem.

SING.                              כְּבָד

כְּבָדָה

כְּבָדָה

כְּבָדָה

3. In the inflection of the future the letters prefixed mostly denote the person and those affixed the gender or number; **ר** of the 3 masc. **וְקְטַלְלָה** is by euphonic change for **וְ** from **הִיא**, and as in the preterite **וְ** is appended as the sign of the plural **וְקְטַלְלֵי**; **תְּ** of the 3 fem. **קְטַלְלָת** is the sign of the fem. (see above the fem. ending of the participle), and **תְּ** is appended in the plural **תְּקְטַלְלָתָה** from **הִיא**. In the second person **תְּ** is from **אַתָּה**, the fem. taking **וְ** from **אַתְּ**, the masc. plur. **וְ** as in the third person, and

the fem. נָהָ from נָתַתְּנָה. In the first person sing. נִקְרַטְּ אֵת is from נִקְרַטְּנָה; in the plur. נִקְרַטְּלָה, הֵן is from נִקְרַטְּנָה.

4. In the imperative no personal prefix is needed, as but one person is in use; gender and number are distinguished as in the second person of the future.

### VOCABULARY 7.

|              |                          |               |                              |
|--------------|--------------------------|---------------|------------------------------|
| בְּתוּלָה    | n. f. pl. <i>virgins</i> | עֵת           | n. m. f. <i>time</i>         |
| דָּבֶר       | v. P. <i>to speak</i>    | פְּלִשְׁתִּים | n. m. pl. <i>Philistines</i> |
| יְהֹוָשָׁבָה | n. m. <i>Joseph</i>      | צִיּוֹן       | n. f. <i>Zion</i>            |
| כְּנָס       | adv. <i>so</i>           | שְׂנִיר       | n. m. <i>crimson</i>         |
| לְלֹאָעָם    | n. m. <i>rock</i>        | שַׁעַר        | n. m. f. <i>gate</i> .       |

### § 37. Niphal, Piel, and Pual Futures, etc.

1. Where the infinitive has ה prefixed to the radicals this is rejected in the future after the personal prefix, thus from נִקְרַטְּלָה is formed נִקְרַטְּלָה.

2. The participles of the Piel and subsequent species are formed from the construct infinitive by prefixing מ, a fragment of the indefinite pronoun מְהֻ or מְהֻם.

#### NIPHAL FUTURE.

|       |                         |                        |                         |                        |                        |
|-------|-------------------------|------------------------|-------------------------|------------------------|------------------------|
| SING. | 3 masc.<br>נִקְרַטְּלָה | 3 fem.<br>נִקְרַטְּלָה | 2 masc.<br>נִקְרַטְּלָה | 2 fem.<br>נִקְרַטְּלָה | 1 com.<br>נִקְרַטְּלָה |
| PLUR. | נִקְרַטְּלָה            | נִקְרַטְּלָה           | נִקְרַטְּלָה            | נִקְרַטְּלָה           | נִקְרַטְּלָה           |

#### IMPERATIVE.

|       |                         |                        |       |                         |                        |
|-------|-------------------------|------------------------|-------|-------------------------|------------------------|
| SING. | 2 masc.<br>נִקְרַטְּלָה | 2 fem.<br>נִקְרַטְּלָה | PLUR. | 2 masc.<br>נִקְרַטְּלָה | 2 fem.<br>נִקְרַטְּלָה |
|-------|-------------------------|------------------------|-------|-------------------------|------------------------|

#### PARTICIPLE.

|       |                       |                      |       |                        |                       |
|-------|-----------------------|----------------------|-------|------------------------|-----------------------|
| SING. | masc.<br>נִקְרַטְּלָה | fem.<br>נִקְרַטְּלָה | PLUR. | masc.<br>נִקְרַטְּלִים | fem.<br>נִקְרַטְּלָות |
|-------|-----------------------|----------------------|-------|------------------------|-----------------------|

## PIEL FUTURE.

|       |            |             |             |             |            |
|-------|------------|-------------|-------------|-------------|------------|
|       | 3 masc.    | 3 fem.      | 2 masc.     | 2 fem.      | 1 com.     |
| SING. | יְקַפֵּל   | תְּקַפֵּל   | תְּקַפֵּל   | תְּקַפֵּלָה | אֲקַפֵּל   |
| PLUR. | יְקַפְּלָה | תְּקַפְּלָה | תְּקַפְּלָה | תְּקַפְּלָה | אֲקַפְּלָה |

## IMPERATIVE.

|       |         |          |       |          |          |
|-------|---------|----------|-------|----------|----------|
|       | 2 masc. | 2 fem.   |       | 2 masc.  | 2 fem.   |
| SING. | קַפֵּל  | קַפְּלָה | PLUR. | קַפְּלָה | קַפְּלָה |

## PARTICIPLE.

|       |          |            |       |             |             |
|-------|----------|------------|-------|-------------|-------------|
|       | masc.    | fem.       |       | masc.       | fem.        |
| SING. | מִקְפֵּל | מִקְפְּלָה | PLUR. | מִקְפְּלִים | מִקְפְּלֹות |

## PUAL FUTURE.

|       |            |             |             |             |            |
|-------|------------|-------------|-------------|-------------|------------|
|       | 3 masc.    | 3 fem.      | 2 masc.     | 2 fem.      | 1 com.     |
| SING. | יְקַפֵּל   | תְּקַפֵּל   | תְּקַפֵּל   | תְּקַפֵּלָה | אֲקַפֵּל   |
| PLUR. | יְקַפְּלָה | תְּקַפְּלָה | תְּקַפְּלָה | תְּקַפְּלָה | אֲקַפְּלָה |

## IMPERATIVE wanting.

## PARTICIPLE.

|       |          |                             |       |             |             |
|-------|----------|-----------------------------|-------|-------------|-------------|
|       | masc.    | fem.                        |       | masc.       | fem.        |
| SING. | מִקְפֵּל | מִקְפְּלָה or<br>מִקְפְּלָת | PLUR. | מִקְפְּלִים | מִקְפְּלֹות |

## VOCABULARY 8.

- אָמַר v. K. *to say*  
 בְּרִית n. f. *covenant*  
 חָנָה int. *lo! behold!*  
 טֹוב adj. *good*  
 יְעַכֹּב n. m. *Jacob*  
 יְרִיחֹה n. m. *Jericho*

- כָּבֵד v. P. *to honor; N. to be honored*  
 כָּבֵוד n. m. *honor*  
 כָּהָלִים n. m. pl. *priests*  
 כְּרָת v. K. *to cut, make a covenant*

|             |                              |        |                                      |
|-------------|------------------------------|--------|--------------------------------------|
| מִנְעַן     | v. K. to withhold, keep back | קָרַב  | v. H. to burn incense                |
| מִשְׁתָּחֹת | n. f. company, assembly      | רָע    | adj. bad, evil                       |
| בְּעֵד      | in the presence of           | שָׁבֵח | v. K. to forget                      |
| בְּעֵם      | n. m. people                 | שָׁמֵר | v. N. to keep one's self, take heed. |
| כַּאֲنֶ     | conj. lest, that not         |        |                                      |

### § 38. *Hiphil, Hophal, and Hithpael Futures, etc.*

#### HIPHIL FUTURE.

|       | 3 masc.          | 3 fem.         | 2 masc.        | 2 fem.         | 1 com.      |
|-------|------------------|----------------|----------------|----------------|-------------|
| SING. | יִקְרַבְיָל      | פִּקְרַבְיָל   | פִּקְרַבְיָל   | פִּקְרַבְיָלי  | אִקְרַבְיָל |
| PLUR. | וַיִּקְרַבְיָלוּ | פִּקְרַבְיָלוּ | פִּקְרַבְיָלוּ | פִּקְרַבְיָלָה | נִקְרַבְיָל |

#### IMPERATIVE.

|       | 2 masc.    | 2 fem.       | 2 masc.      | 2 fem.      |
|-------|------------|--------------|--------------|-------------|
| SING. | הִקְרַבְלֶ | הִקְרַבְיֶלֶ | הִקְרַבְרֶלֶ | הִקְרַבְלָה |

#### PARTICIPLE.

|       | masc.                        | fem.         | masc.       | fem.         |
|-------|------------------------------|--------------|-------------|--------------|
| SING. | מִקְרְבֵּלָה or מִקְרְבֵּלָה | מִקְרְבֵּלָה | מִקְרְבֵּים | מִקְרְבֵּלָה |

#### HOPHAL FUTURE.

|       | 3 masc.        | 3 fem.       | 2 masc.      | 2 fem.       | 1 com.     |
|-------|----------------|--------------|--------------|--------------|------------|
| SING. | יִקְרַבְלֶ     | פִּקְרַבְלֶ  | פִּקְרַבְלֶ  | פִּקְרַבְלִי | אִקְרַבְלֶ |
| PLUR. | וַיִּקְרַבְלָה | פִּקְרַבְלָה | פִּקְרַבְלָה | פִּקְרַבְלָה | נִקְרַבְלֶ |

#### IMPERATIVE wanting.

#### PARTICIPLE.

|       | masc.        | fem.         | masc.       | fem.         |
|-------|--------------|--------------|-------------|--------------|
| SING. | מִקְרְבֵּלָה | מִקְרְבֵּלָה | מִקְרְבֵּים | מִקְרְבֵּלָה |

## HITHPAEL FUTURE.

|       |                  |                  |                  |                  |                  |
|-------|------------------|------------------|------------------|------------------|------------------|
|       | 3 masc.          | 3 fem.           | 2 masc.          | 2 fem.           | 1 com.           |
| SING. | וַתִּקְרֹבֶל     | וַתִּקְרֹבֶת     | וַתִּקְרֹבֶל     | וַתִּקְרֹבֶתְּךָ | וַתִּקְרֹבֶל     |
| PLUR. | וַתִּקְרֹבְלָאָה | וַתִּקְרֹבְלָאָה | וַתִּקְרֹבְלָאָה | וַתִּקְרֹבְלָאָה | וַתִּקְרֹבְלָאָה |

## IMPERATIVE.

|       |           |               |       |               |               |
|-------|-----------|---------------|-------|---------------|---------------|
|       | 2 masc.   | 2 fem.        |       | 2 masc.       | 2 fem.        |
| SING. | הַקְרֹבֶל | הַקְרֹבֶתְּךָ | PLUR. | הַקְרֹבְלָאָה | הַקְרֹבְלָאָה |

## PARTICIPLE.

|       |               |                 |       |                 |                 |
|-------|---------------|-----------------|-------|-----------------|-----------------|
|       | masc.         | fem.            |       | masc.           | fem.            |
| SING. | מְתַקְרֵבֶלָה | מְתַקְרֵבֶתְּךָ | PLUR. | מְתַקְרֵבְלָאָה | מְתַקְרֵבְלָאָה |

## VOCABULARY 9.

|          |   |            |                                |
|----------|---|------------|--------------------------------|
| חִסְדָּה | n. m. <i>kindness, mercy</i>                          | מְלָאָה    | v. H. <i>to cause to reign</i> |
| רָשָׁע   | n. m. <i>salvation</i>                                | צְצֻקָּה   | n. f. <i>cry</i>               |
| בָּה     | adv. <i>thus</i>                                      | שְׁבָל     | v. H. <i>to be wise, act</i>   |
| לְבָבָךְ | v. H. <i>to cause to put wisely<br/>on, to clothe</i> | שְׁמָדָה   | n. f. <i>gladness</i>          |
| מַטָּר   | v. H. <i>to cause to rain</i>                         | שְׁטוֹן    | n. m. <i>joy</i>               |
| מַטָּר   | n. m. <i>rain</i>                                     | שְׁאֲרוֹית | n. f. <i>remnant.</i>          |

§ 39. *Peculiar Forms.*

1. When the last radical is כ or ת, it is united by Dagheesh-forte with personal endings beginning with the same letter, e. g. הַשְׁבָּתָאִי for הַשְׁבָּתָה, הַשְׁבָּנָה for הַשְׁבָּנָה.

2. The vowel-letter ה may be added to the 2 masc. sing. of the preterite, and dropped from the fem. plurals of the future and imperative, e. g. בָּגְדָּתָה, בָּגְדָּתָה.

3. Final **נ** is sometimes added to **ו** of the preterite, and to **ו** and **י** of the future, e. g. **גַּדְלֵנִין**, **גַּדְלֵנִין**.

4. The Kal construct infinitive, in a few instances, has Pattahh in place of Hholem, **שָׁבַב**, **שָׁלַחֲנָה**; and occasionally it takes a feminine ending **תְּבַקְּחָה** for **תְּבַקְּחָ**.

5. The Niphal absolute infinitive may be either **לְקַרְבָּן** or **לְקַרְבָּן**; **לְקַרְבָּן** may be used for the absolute as well as the construct infinitive Piel.

6. A few verbs have Pattahh or Seghol as the vowel of the second radical in the Piel preterite, **קָרַב**, **קָרַב** instead of **קָרַב**, **קָרַב**; Pattahh also occurs in the Hithpael **קָרַבְתָּ**.

7. Pual sometimes has Kamets-Hhatuph and Hophal Kibbutz in the first syllable **כְּלֹת**, **כְּלֹת**.

8. Tav of the prefixed **הַ** in Hithpael is transposed with the first radical of the verb, if it be one of the sibilants **ס**, **ש** or **צ**; with **צ** the **ה** is transposed and in addition changed to **ט**; with **ר**, **ת** or **תְּ**, and occasionally with other letters, the **ה** is assimilated to the first radical and united with it by Daghesh-forte, **הַסְּתַבֵּל**, **הַצְּבֵק**.

## § 40. *Paragogic and Apocopated Future and Imperative.*

1. The vowel **הַ** is appended to the first person of the future, and, in a very few instances, to the third person singular, to express desire or determination, **הַקְרִיבוּ** *we will break* or *let us break*. This is called the paragogic or cohortative future.

2. The apocopated or jussive future is a shortened form of the second or third persons singular and expresses a wish or command, or, with a negative, dissuasion or prohibition. In perfect verbs it is distinguished from

the simple future only in the Hiphil species, in which the  
of the ultimate is changed to (..), תְּשִׁלַּח thou mayest  
understand or understand thou.

3. Paragogic הַ is sometimes appended to the masculine singular of the imperative, softening the command into an entreaty or expression of desire, **הִמְעַד** *oh, hear!* or *pray, hear!*

4. The addition of **ה**, to a future or imperative commonly causes the rejection of its last vowel, except in the Hiphil species where **ו** remains or is restored **שְׁמַרָּה**, **אֲבִרְיָלָה**. The Kal imperative with *ō* becomes **קַטְלָה**, *kot'lā*; the Kal imperative with *ā* becomes **כְּבָדָה**, *kibh'dā*.

### § 41. *Vav Conversive.*

Vav Conversive is a modification of the copulative *and*, and is so called because it has, in certain cases, the effect of converting the future into a preterite and the preterite into a future.

Vav Conversive prefixed to the future takes Pattahh followed by Daghesh-forte in the next letter, יְשַׁנֵּן *he will shut*, וְיִשְׁנֶן *and he shut*. If this be Yodh with Sh'va, Daghesh is usually omitted, וְיִקְשָׁטֵן. Before נ of the first person, which cannot receive Daghesh, Pattahh is lengthened to Kamets, וְאַדְבֵּר. The verb commonly suffers the same change as in the apocopated future, § 40. 2, and in the first person sometimes has paragogic נָ.

Vav Conversive prefixed to the preterite has the same pointing with Vav Conjunctive, § 28, **רָשַׁם** *he has kept, and he will keep.*

For the influence of Vav Conversive on the accent, see § 17. 6.

## VOCABULARY 10.

|                                     |   |
|-------------------------------------|---|
| אַהֲרֹן n. m. <i>Aaron</i>          | רָשֶׁב v. K. to dwell, inhabit              |
| אֵל adv. not                        | קְתִינָה n. f. <i>tunic</i>                 |
| אֵלִי prep. to, unto, respecting    | מֶלֶךְה n. f. <i>queen</i>                  |
| אַפְּרֵס n. m. <i>ashes</i>         | מְרֹדְכָּא n. m. <i>Mordecai</i>            |
| בְּגָדִים n. m. pl. <i>garments</i> | קִבְלָה v. P. to receive, accept            |
| בָּرֶד n. m. <i>hail</i>            | קָרְבָּה v. K. (fut. a) come near, approach |
| הָהָה adv. <i>hither</i>            | קָרַע v. K. (fut. a) to rend                |
| זַקְעָקָק v. K. (fut. a) to cry     | רָאֵשׁ n. m. <i>head</i>                    |
| זַעֲקָה n. f. <i>cry</i>            | רִחָץ v. K. (fut. a) to wash                |
| חרֵב n. f. <i>sword</i>             | שַׁק n. m. <i>sackcloth</i>                 |
| רָגַע v. K. to be weary             | שְׁלַלְה v. K. (fut. a) to send.            |
| יד n. f. <i>hand</i>                |   |
| רָוֵשׁ or יָנֵשׁ v. K. to drive out |   |

§ 42. *Verbs with Suffixes.*

1. The personal pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given, § 29. 2.
2. The personal terminations of the verbs suffer the following changes before suffixes:—

## PRETERITE.

SING. 3 *fem.* הָ. becomes הָ.

2 *masc.* הָ sometimes becomes הָ before נִ.

2 *fem.* הָ becomes הִ.

PLUR. 2 *masc.* סָהָ becomes סָהָ. The 2 *fem. plur.* does not occur with suffixes.

## FUTURE.

PLUR. 2 and 3 *fem.* תְּקִרְבָּה becomes תְּקִרְבָּה.

3. The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a

consonant insert before, קָ, בָּ and נָ a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly ā and in the future and imperative mostly e.

4. Nun is sometimes inserted between the future of the verb and the suffix, particularly in emphatic and pausal forms. This is called Nun Epenthetic. It is commonly united by Daghesh-forte with נָ of the 1 pers. suffix and תָּ of the 2 pers., to which it is almost always assimilated.

5. The 3 pers. suffix is liable to the following contractions; in the *masc.* הַ, becomes זָ, יְהִי, becomes יְ., תְּהִי, becomes תְּ, נְהִי, becomes נְ.; in the *fem.* הַ, becomes נָ, תְּהִתָּ, becomes תְּתָ, נְנִתָּ, becomes נְתָ.

6. The first and second persons of the verb do not receive suffixes of the same person with themselves.

The 3 masc. sing. of the Preterite Kal לְטַלֵּק assumes the following forms in combination with suffixes:—

|       |                |                         |                      |                            |
|-------|----------------|-------------------------|----------------------|----------------------------|
| SING. | 1 <i>com.</i>  | קָטַלְנִי               | k'tāla'nī            | <i>he killed me</i>        |
|       | 2 <i>masc.</i> | קָטַלְךָ                | k'tāl'khā'           | <i>he killed thee (m.)</i> |
|       | 2 <i>fem.</i>  | קָטַלְךָ                | k'tālākh'            | <i>he killed thee (f.)</i> |
|       | 3 <i>masc.</i> | קָטַלְהָיִם<br>קָטַלְוֹ | k'tālā'hū<br>k'tālō' | { <i>he killed him</i>     |
|       | 3 <i>fem.</i>  | קָטַלְהָ                | k'tālāh'             | <i>he killed her</i>       |
| PLUR. | 1 <i>com.</i>  | קָטַלְנוּ               | k'tālā'nū            | <i>he killed us</i>        |
|       | 2 <i>masc.</i> | קָטַלְכֶם               | k'tal'khem'          | <i>he killed you (m.)</i>  |
|       | 2 <i>fem.</i>  | קָטַלְכֶן               | k'tal'khen'          | <i>he killed you (f.)</i>  |
|       | 3 <i>masc.</i> | קָטַלְםָם               | k'tālām'             | <i>he killed them (m.)</i> |
|       | 3 <i>fem.</i>  | קָטַלְמָן               | k'tālān'             | <i>he killed them (f.)</i> |

7. Verbs having e in the Preterite substitute Tsere for Kamets with the second radical throughout the Kal preterite with suffixes, e. g. גָּדַלְנִי from גָּדַל.

The remaining parts of the verb are sufficiently represented in Table VII.

## VOCABULARY 11.

|         |                            |           |  |
|---------|----------------------------|-----------|--|
| אָב     | n. m. <i>father</i>        | חָמֵן     | n. m. <i>Haman</i>                                   |
| אֲדֹנִי | n. m. <i>Lord</i>          | מִזְבֵּחַ | n. m. <i>altar</i>                                   |
| אֶם     | n. f. <i>mother</i>        | מִלְחָמָה | n. f. <i>war, fighting</i>                           |
| בָּת    | n. f. <i>daughter</i>      | סָגַר     | v. P. <i>to shut up</i> ; H. <i>to cause to shut</i> |
| גָּדוֹל | v. P. <i>to make great</i> | סְפַר     | v. P. <i>to recount, tell</i>                        |
| קָבַק   | v. H. <i>to overtake</i>   | רָעַב     | n. m. <i>famine</i> .                                |
| כְּם    | n. m. <i>blood</i>         |           |  |

## VOCABULARY 12.

|           |                               |           |   |
|-----------|-------------------------------|-----------|---|
| אָרְבָּכה | adv. <i>how</i>               | בְּנֵד    | prep. <i>before, in the presence of</i> |
| אָנָּשׁ   | n. m. <i>man</i>              | בְּיִל    | n. m. <i>suckling, babe</i>             |
| אָשָׁה    | n. f. <i>woman</i>            | צָבַר     | v. P. <i>to crown</i>                   |
| בָּרְכָה  | n. f. <i>blessing</i>         | טָפַח     | v. K. <i>to take off clothes</i>        |
| דָּמָשָׂק | n. <i>Damascus</i>            | צָרָה     | n. f. <i>trouble</i>                    |
| דָּרָךְ   | n. m. f. <i>way</i>           | גָּלְלִים | n. f. <i>du. feet</i>                   |
| הַלֵּךְ   | v. K. <i>to go, walk</i>      | רָחוּם    | adj. <i>merciful</i>                    |
| זָכַר     | v. K. <i>to remember</i>      | שְׁלָמָה  | n. f. <i>garment</i>                    |
| צָלַץ     | v. P. <i>to deliver</i>       | שָׁבַב    | v. H. <i>to rise early</i>              |
| טָבַע     | v. P. <i>to soil, defile</i>  | שָׁמַע    | v. K. <i>to hear</i>                    |
| מְשַׁלֵּל | v. H. <i>to cause to rule</i> | קָפַח     | v. K. <i>to lay hold of, seize</i> .    |
| אָמַן     | <i>pray, I pray thee</i>      |           |   |

## NOUNS.

§ 43. *Gender and Number.*

1. Nouns in Hebrew are of two genders, masculine and feminine. The masculine has no characteristic termination; the feminine ends in **ה**, or **ת**.
2. There are three numbers, the singular, dual, and plural. The dual is restricted for the most part to the

names of objects occurring in pairs. It ends in יְם. in nouns of both genders.

3. The plural of masculine nouns ends in יְם., or more rarely יְנָם., and that of feminine nouns in וְתָם.

4. It is to be observed, however, that a number of feminine nouns lack the characteristic ending in the singular. Also, that some masculine nouns take וְתָם. in the plural, some feminines take יְם., and some of each gender take indifferently יְם. or וְתָם.

## § 44. Feminine, Dual, and Plural.

The following changes result from appending the terminations for gender and number.

### I. The feminine ending וְתָם.

#### 1. If the ultimate is simple there is no change.

| <i>masc.</i> |                     | <i>fem.</i> | <i>masc.</i> |                 | <i>fem.</i> |
|--------------|---------------------|-------------|--------------|-----------------|-------------|
| מִצְרֵי      | <i>an Egyptian,</i> | מִצְרַית    | שְׁנִיר      | <i>second,</i>  | שְׁנִירָה   |
| ימָןִי       | <i>right,</i>       | יָמָנִית    | שְׁלִירָה    | <i>third,</i>   | שְׁלִירָה   |
| פְּנִימֵי    | <i>interior,</i>    | פְּנִימָה   | מְוֹצֵא      | <i>finding,</i> | מְוֹצֵאת    |

2. If the ultimate is mixed, an unaccented Seghol is inserted before the termination to prevent the concurrence of vowelless consonants, § 10. 3, and to this a preceding *a*, *e* or *i* is commonly assimilated.

| <i>masc.</i> |                  | <i>fem.</i>   | <i>masc.</i> |                  | <i>fem.</i>    |
|--------------|------------------|---------------|--------------|------------------|----------------|
| גַּשְׁבֵּר   | <i>broken,</i>   | גַּשְׁבָּרָה  | שְׁכַבֵּב    | <i>lying</i>     | שְׁכַבָּתָה    |
| מִשְׁלָךְ    | <i>triple,</i>   | מִשְׁלָךְתָּה | מִדְבָּר     | <i>speaking</i>  | מִדְבָּרָתָה   |
| מִקְבֵּץ     | <i>gathered,</i> | מִקְבֵּצָה    | אֲדוֹר       | <i>large</i>     | אֲדוֹרָתָה     |
| אֲדֻמָּה     | <i>reddish,</i>  | אֲדֻמָּהָה    | שְׁלִיטָה    | <i>imperious</i> | שְׁלִיטָתָה    |
| שְׁפָךְ      | <i>shedding,</i> | שְׁפָכָה      | מְשֻׁפֵּיל   | <i>prudent</i>   | מְשֻׁפֵּילָתָה |

3. If the last letter be a guttural, Pattahh is substituted for Seghol, § 10. 3.

|         |                 |                  |             |                  |                  |
|---------|-----------------|------------------|-------------|------------------|------------------|
| מָרֵעַ  | <i>friend,</i>  | fem. מָרֵעתָ     | נִשְׁמַעַת  | <i>heard,</i>    | fem. נִשְׁמַעַת  |
| שָׁמֶעַ | <i>hearing,</i> | fem. שָׁמֶעַתָּה | מִשְׁעַתָּה | <i>touching,</i> | fem. מִשְׁעַתָּה |

II. The feminine הָ, the plural יִםְ, or וֹתְ, and the dual יִםְּ.

1. Kamets and Tsere are rejected from the penult, except from nouns in הָ.

|            |                   |                 |             |                   |
|------------|-------------------|-----------------|-------------|-------------------|
| גָּדוֹלָה  | <i>great,</i>     | fem. גָּדוֹלָה  | גָּדוֹלִים  | f. pl. גָּדוֹלוֹת |
| גָּבוֹהָ   | <i>high,</i>      | fem. גָּבוֹהָה  | גָּבוֹהִים  | f. pl. גָּבוֹהֹת  |
| כְּתִיבָה  | <i>written,</i>   | fem. כְּתִיבָה  | כְּתִיבִים  | f. pl. כְּתִיבֹות |
| מִשְׁיבָה  | <i>restoring,</i> | fem. מִשְׁיבָה  | מִשְׁיבִים  | f. pl. מִשְׁיבֹות |
| אֲדוֹןָ    | <i>master,</i>    | pl. אֲדוֹנוֹים  | מִלְאִירִים | מִלְאִירִים       |
| דָּבָרָה   | <i>word,</i>      | pl. דָּבָרִים   | לְבָבָה     | לְבָבֹות          |
| זְכוֹרָןָה | <i>memorial,</i>  | pl. זְכוֹרָנוֹת | צָבָבָה     | צָבָבִים          |
| קָנָףָה    | <i>wing,</i>      | du. קָנְפִים    | צָלָעָה     | צָלָעִים          |

2. In an accented mixed ultimate

(1) Tsere is rejected except from monosyllables, or when the preceding vowel is a pretonic Kamets. Other vowels suffer no change.

|          |                  |               |             |                  |
|----------|------------------|---------------|-------------|------------------|
| הַלְלוֹה | <i>going,</i>    | fem. הַלְלוֹה | הַלְלוִים   | f. pl. הַלְלוֹת  |
| שְׁפָטָה | <i>shedding,</i> | fem. שְׁפָטָה | שְׁפָטִים   | f. pl. שְׁפָטוֹת |
| שְׁפָטָה | <i>Judge,</i>    | pl. שְׁפָטִים | מִזְבְּחוֹת | מִזְבְּחוֹת      |
| פָּהָןָה | <i>priest,</i>   | pl. פָּהָנִים | מַקְלָה     | מַקְלֹות         |

but

|          |                  |               |           |                  |
|----------|------------------|---------------|-----------|------------------|
| מְתֻהָה  | <i>dead,</i>     | fem. מְתֻהָה  | מְתֻהִים  | f. pl. מְתֻהֹת   |
| שְׁלָמָה | <i>complete,</i> | fem. שְׁלָמָה | שְׁלָמִים | f. pl. שְׁלָמוֹת |
| יְבָשָׂה | <i>dry,</i>      | fem. יְבָשָׂה | יְבָשִׁים | f. pl. יְבָשֹׁות |
| עֵץָה    | <i>tree,</i>     | pl. עֵציםָ    | שְׁמוֹתָה | שְׁמוֹתָה        |
| יְרָךָה  | <i>thigh,</i>    | du. יְרָכִים  | קְבָדָה   | קְבָדִים         |

(2) If two consonants have coalesced in the final letter, this is doubled, and the preceding vowel, if long,

is shortened. A like doubling occurs in a few instances where there has been no contraction in the form.

|         |   |          |   |                         |
|---------|---|----------|---|-------------------------|
| רַבָּה  | (from <b>רַבְבָּ</b> ) <i>much</i> , fem.   | רַבִּים  | pl. <b>רַבִּים</b>                                      | f. pl. <b>רַבּוֹת</b>   |
| פֶּמֶם  | (from <b>פֶּמֶם</b> ) <i>perfect</i> , fem. | פֶּמֶה   | pl. <b>פֶּמֶים</b>                                      | f. pl. <b>פֶּמוֹת</b>   |
| קֶטֶן   | <i>small</i> , fem.                         | קֶטֶנה   | pl. <b>קֶטֶנים</b>                                      | f. pl. <b>קֶטְנוֹת</b>  |
| עַמְקָה | <i>deep</i> , fem.                          | עַמְקָה  | pl. <b>עַמְקָה</b>                                      | f. pl. <b>עַמְקּוֹת</b> |
| גַּן    | (from <b>גַּנְ</b> ) <i>garden</i> , pl.    | אֲוֹפָן  | <i>wheel</i> , pl.                                      | <b>אֲוֹפְנִים</b>       |
| עֵזֶן   | (from <b>עֵזֶן</b> ) <i>goat</i> , pl.      | עֵזֶם    | <i>bramble</i> , pl.                                    | <b>חָרְבִּים</b>        |
| חֲקָקָה | (from <b>חֲקָקָה</b> ) <i>statute</i> , pl. | חֲקִים   | <b>לְבָבָה</b> (from <b>לְבָבָ</b> ) <i>heart</i> , pl. | <b>לְבָבוֹת</b>         |
| אַנְקָה | (for <b>אַנְקָה</b> ) <i>nose</i> , du.     | אַנְקִים | <b>שָׁןָה</b> (from <b>שָׁןָה</b> ) <i>tooth</i> , pl.  | <b>שָׁנִים</b>          |

3. Nouns having an unaccented vowel in the ultimate, commonly called Segholates, § 10. 3, drop this vowel before the feminine ending **הָ**; in the plural pretonic Kamets is inserted, § 10. 2, and the vowel of the first radical falls away; the dual sometimes drops the unaccented Seghol and sometimes inserts pretonic Kamets.

|          |                        |           |                   |                           |                |
|----------|------------------------|-----------|-------------------|---------------------------|----------------|
| מֶלֶךְ   | <i>king</i> , fem.     | מֶלֶכֶת   | <i>queen</i> ,    | מֶלֶכִים                  | <i>kings</i>   |
| סְתָרָה  | <i>covert</i> , fem.   | סְתָרָה   |                   | סְתָרִים                  |                |
| לְגָלָל  | <i>calf</i> , fem.     | עֲגָלָה   |                   | עֲגָלִים                  |                |
| אָמָרָה  | <i>saying</i> , fem.   | אָמָרָה   | or אָמְרָה        | אָמְרִים                  |                |
| עַצְםָה  | <i>strength</i> , fem. | עַצְמָה   |                   | עַצְמִים                  |                |
| בָּעֵלָה | <i>lord</i> , fem.     | בָּעֵלָה  | <i>lady</i> ,     | בָּעֵלִים                 | <i>lords</i> . |
| רַגֵּלָה | <i>foot</i> , du.      | רַגֵּלִים | <i>ear</i> , du.  | אַזְנִים                  |                |
| בָּרֶקָה | <i>knee</i> , du.      | בָּרֶקִים | <i>horn</i> , du. | קָרְבִּים or קָרְבִּיּוֹם |                |

a. Medial Vav frequently quiesces in Hholem and Yodh in Tsere before the dual and plural endings.

|         |                       |        |                         |
|---------|-----------------------|--------|-------------------------|
| מוֹתָה  | <i>death</i> , pl.    | זִיהָה | <i>olive tree</i> , pl. |
| אוֹנִים | <i>iniquity</i> , pl. | צִינָה | <i>eye</i> , du.        |

## 4. In a simple ultimate

(1) הָ is rejected.

|           |                    |                |               |                  |
|-----------|--------------------|----------------|---------------|------------------|
| רִפְחָה   | <i>fair,</i>       | fem. רִפְחָה   | pl. רִפְיּוֹם | f. pl. רִפְחוֹת  |
| עַשָּׂה   | <i>doing,</i>      | fem. עַשָּׂה   | pl. עַשְׂיוֹם | f. pl. עַשְׂיוֹת |
| מְעַשָּׂה | <i>work,</i>       | pl. מְעַשִּׁים | קְנֻה         | pl. קְנִים       |
| מְרָאָה   | <i>appearance,</i> | pl. מְרָאִים   | שָׂדָה        | pl. שָׂדוֹת      |
| מְחֻנָּה  | <i>camp,</i>       | du. מְחֻנִּים  | חֵרֶה         | pl. חֵרוֹת       |

(2) יִ. becomes יְ. or יִם.., יִהְ..

|         |                   |              |             |                   |
|---------|-------------------|--------------|-------------|-------------------|
| טָרֵי   | <i>fresh,</i>     | fem. טָרָה   | טָרְיוֹם    | f. pl. טָרְיוֹת   |
| צָבֵלִי | <i>afflicted,</i> | fem. צָבֵלָה | צָבְלוֹם    | f. pl. צָבְלוֹת   |
| עֲבָרִי | <i>Hebrew,</i>    | fem. עֲבָרָה | עֲבָרְיוֹם  | f. pl. עֲבָרְיוֹת |
| אֵרִי   | <i>island,</i>    | pl. אֵילִים  | פָּלְשָׁתִי | pl. פָּלְשָׁתִים  |

## § 45. In Feminine Nouns.

1. Feminine nouns in הָ, of the form derived from Segholates, § 44. 3, insert pretonic Kamets in the plural, and drop their original vowel; all others simply substitute the plural for the singular ending.

|           |                  |                 |             |                                     |
|-----------|------------------|-----------------|-------------|-------------------------------------|
| מַלְכָה   | <i>queen,</i>    | pl. מַלְכּוֹת   | רִשְׁיוֹתָה | <i>salvation,</i> pl. רִשְׁיוֹתּוֹת |
| סְתִּירָה | <i>covert,</i>   | pl. סְתִּירּוֹת | בָּרְכָה    | <i>blessing,</i> pl. בָּרְכּוֹת     |
| חַרְפָּה  | <i>reproach,</i> | pl. חַרְפּוֹת   | גַּנְקָמָה  | <i>vengeance,</i> pl. גַּנְקָמוֹת   |
| אַמְרָה   | <i>saying,</i>   | pl. אַמְרּוֹת   | צְזָה       | <i>counsel,</i> pl. צְזָוֹת         |
| חַרְבָּה  | <i>desert,</i>   | pl. חַרְבּוֹת   | גַּןְהָ     | <i>garden,</i> pl. גַּנּוֹת         |
| בָּעֵלָה  | <i>lady,</i>     | pl. בָּעֵלּוֹת  | אַנְחָה     | <i>ship,</i> pl. אַנְחּוֹת          |

2. Feminine nouns in הָ (or הִ) substitute the plural for the singular ending, and reject the preceding vowel, if it be Hholem or derived from Tsere; otherwise they restore it to what it would have been, if הָ had not been appended, § 44. I. 2. Nouns in יִהְ. take יְהָ, and nouns in וִהְ. take וְהָ.

|              |              |               |                     |                    |  |
|--------------|--------------|---------------|---------------------|--------------------|--|
| מְשֻׁרָתָה   | (from        | מְשֻׁרָה      | <i>observance</i> , | pl. מְשֻׁרָותָה    |  |
| מַאֲכֵלָתָה  | (from        | מַאֲכֵל       | <i>knife</i> ,      | pl. מַאֲכֵלָותָה   |  |
| אַדְמָקָה    | (from        | אַדְמָקָם     | <i>reddish</i> ,    | pl. אַדְמָקָמָותָה |  |
| מִיְלָקָה    | (from        | מִיְלָקָה     | <i>nurse</i> ,      | pl. מִיְלָקָותָה   |  |
| בְּגָעָתָה   | (from        | בְּגָעָה      | <i>ring</i> ,       | pl. בְּגָעָותָה    |  |
| נְגַעַתָּה   | (from        | נְגַע         | <i>touching</i> ,   | pl. נְגַעַתָּותָה  |  |
| יוֹצֶקְתָּה  | (from        | יוֹצֶק        | <i>sucker</i> ,     | pl. יוֹצֶקְתָּותָה |  |
| <i>sing.</i> |              | <i>pl.</i>    |                     | <i>pl.</i>         |  |
| גָּלְגָלָתָה | skull,       | גָּלְגָלָותָה | Moabitess,          | מְוֹאָכְבָּיוֹתָה  |  |
| קְטַנָּתָה   | tunic,       | קְטַנָּותָה   | Egyptian woman,     | מְצָרְיוֹתָה       |  |
| שְׂבָלָתָה   | ear of corn, | שְׂבָלִים     | kingdom,            | מְלָכָיוֹתָה       |  |

3. Before the dual ending **הַ**, becomes **תַּ**; and nouns in **תַּ**, follow the rule of other Segholates, § 44. II. 3.

|            |                |             |             |                                      |
|------------|----------------|-------------|-------------|--------------------------------------|
| גָּלְגָלָה | <i>thigh</i> , | וַרְפְּתִים | דָּלָתָה    | <i>folding-door</i> , du. הַלְתָהִים |
| שְׁפָה     | <i>lip</i> ,   | שְׁפָתִים   | עֲזָלָתָה   | עֲזָלָתוֹם                           |
| שָׁנָה     | <i>year</i> ,  | שָׁנִיתִים  | נְהַשְׁׁתָה | נְהַשְׁׁתִים                         |

### VOCABULARY 13.

|           |                          |         |   |
|-----------|--------------------------|---------|---|
| אָבָן     | n. m. f. <i>a stone</i>  | מְלָךְ  | v. K. <i>to reign</i>                           |
| אֲדוֹם    | n. m. <i>Edom</i>        | עֵין    | n. (with art.) <i>Ai</i>                        |
| בָּאָרֶת  | n. f. <i>a well</i>      | עִיר    | n. f. <i>city</i>                               |
| גִּבְעֹן  | n. <i>Gibeon</i>         | רַב     | adj. ( <i>רַבָּה</i> ) <i>much, many</i>        |
| גָּדוֹלָה | adj. <i>great, large</i> | רָשָׁה  | n. f. <i>evil</i>                               |
| גֵּרָרָה  | n. m. <i>nation</i>      | שָׁלֹךְ | v. H. <i>to cast</i>                            |
| חָדָשָׁה  | adj. <i>new</i>          | קִינָה  | n. f. ( <i>קִינָהִים</i> ) <i>fig-tree, fig</i> |
| לְכַדָּר  | v. K. <i>to capture</i>  |         |   |

### § 46. Construct State.

1. When one noun stands in a relation of dependence on another, the first is put in the construct state. A

noun which is not so related to a following one, is said to be in the absolute state. Thus קְבָר word is in the absolute state; but in the expression קְבָר הַלְּקָה the word of the king, קְבָר is in the construct state.

2. The construct is a shortened form, the speaker naturally hastening forward from the first noun to the second, which is necessary to complete the idea.

### § 47. Its Formation.

The following changes occur in the formation of the construct:

1. The feminine ה . becomes ת .; the dual יִם . and the plural יִם . become יִם .

|          |                |           |                  |
|----------|----------------|-----------|------------------|
| גַּarden | garden, const. | גַּנְתָּה | statutes, const. |
| q ueen   | const.         | מִלְכָה   | judges, const.   |
| c alf    | const.         | עֲנֵלָה   | feet, const.     |
| l ady    | const.         | בָּעֵלָה  | ears, const.     |

2. In a mixed ultimate Kamets is shortened to Pattahh: so is Tsere when preceded by pretonic Kamets.

| absol.    | const.     | absol.    | const. |
|-----------|------------|-----------|--------|
| הַגֶּן    | fish,      | הַגֶּן    | old,   |
| כֹּוֹבֶב  | star,      | כֹּוֹבֶב  | court, |
| מִקְדָּשׁ | sanctuary, | מִקְדָּשׁ | heavy, |

3. Medial י commonly quiesces in Hholem and in Tsere; final י . becomes י ..

|           |                       |           |            |           |        |
|-----------|-----------------------|-----------|------------|-----------|--------|
| מוֹתָה    | death,                | מוֹתָה    | valley,    | מוֹתָה    | const. |
| בָּיִתָּה | midst,                | בָּיִתָּה | house,     | בָּיִתָּה | const. |
| עֲנוּתָה  | cups,                 | קְשׁוֹתָה | fountains, | עֲנוּתָה  | const. |
| תִּימָן   | but עֲזֹרָה iniquity, | שְׁוֹרָה  | life,      | תִּימָן   | const. |

4. In a simple ultimate ה becomes ה ; other vowels remain unchanged.

|            |                  |        |            |            |                     |        |            |
|------------|------------------|--------|------------|------------|---------------------|--------|------------|
| שָׁהַ      | <i>sheep,</i>    | const. | שָׁהַ      | מֵצָאַ     | <i>going forth,</i> | const. | מֵצָאַ     |
| רְלָהַ     | <i>shepherd,</i> | const. | רְלָהַ     | צָבָאַ     | <i>host,</i>        | const. | צָבָאַ     |
| מְקֻנָּהַ  | <i>cattle,</i>   | const. | מְקֻנָּהַ  | יִרְאָהַ   | <i>fearing,</i>     | const. | יִרְאָהַ   |
| מְמִשָּׁהַ | <i>work,</i>     | const. | מְמִשָּׁהַ | פְּרִיַּהַ | <i>fruit,</i>       | const. | פְּרִיַּהַ |

5. Kamets and Tsere are rejected from the syllable preceding the accent; and if this occasions a concurrence of vowelless consonants, a short vowel is inserted between them, § 10. 1.

| absol.    |                     | const.    | absol.       |                          | const.       |
|-----------|---------------------|-----------|--------------|--------------------------|--------------|
| אֲדוֹןָ   | <i>master,</i>      | אֲדוֹןָ   | בָּרֶכֶתָּהָ | <i>blessing,</i>         | בָּרֶכֶתָּהָ |
| זְכָרוֹןָ | <i>memorial,</i>    | זְכָרוֹןָ | נִקְמָהָ     | <i>vengeance,</i>        | נִקְמָהָ     |
| כְּבָרָהָ | <i>word,</i>        | כְּבָרָהָ | שְׁפָתִיםָ   | <i>lips,</i>             | שְׁפָתִיםָ   |
| עַנְנָהָ  | <i>cloud,</i>       | עַנְנָהָ  | מֶלֶכִיםָ    | <i>kings,</i>            | מֶלֶכִיםָ    |
| קְנָהָ    | <i>reed,</i>        | קְנָהָ    | חֶרְפּוֹתָ   | <i>reproaches,</i>       | חֶרְפּוֹתָ   |
| מְלִיאָהָ | <i>interpreter,</i> | מְלִיאָהָ | גְּרֻנוֹתָ   | <i>threshing floors,</i> | גְּרֻנוֹתָ   |
| לְבָבָהָ  | <i>heart,</i>       | לְבָבָהָ  | בָּהָמוֹתָ   | <i>beasts,</i>           | בָּהָמוֹתָ   |

See Table XVII. Declension of Nouns.

### VOCABULARY 14.

|             |                                     |           |  |
|-------------|-------------------------------------|-----------|--|
| אַמְנָהָ    | n. <i>Amanah</i>                    | צָפָרָ    | n. m. (זָהָ) <i>dust</i>               |
| הָןָ        | int. <i>lo! behold!</i>             | עֵשָׂוָ   | n. m. <i>Esau</i>                      |
| טָהָרָ      | v. K. <i>to be clean, pure</i>      | פְּרָהָרָ | n. <i>Pharpar</i>                      |
| כְּנָפָהָ   | n. f. <i>wing</i>                   | קוֹלָ     | n. m. (זָהָ) <i>voice, sound</i>       |
| כְּרָבָהָ   | n. m. <i>cherub</i>                 | קָטָןָ    | , adj. (קָטָןָהָ) <i>little, small</i> |
| מְבָרָהָ    | v. K. <i>to sell</i>                |           |  |
| גְּנָהָרָהָ | n. m. (יַם . and זָהָ) <i>river</i> |           |  |

### § 48. Paragogic Vowels.

1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, whence it is called

He directive or He local, שְׁמִימָה heaven, שְׁמִימָה heaven ward.

2. Paragogic י., ו., or ה., are in poetic or archaic forms sometimes appended to nouns without affecting the sense, e. g. בְּנֵי, Gen. xl ix. 11 for חַיְתָן, בֶּן Gen. i. 24 for וְשִׁוּלָחָה, חַיָּה Ps. iii. 3 for וְשִׁוּלָחָה.

### § 49. Nouns with Suffixes, see Table XVIII.

1. The pronominal suffixes are appended to nouns in the sense of possessive pronouns.

2. The forms which they assume when attached to singular nouns or combined with י. of nouns in the dual and plural are shown in Table V.

I. Before the grave suffixes (viz.: הֵן, כֵּן, כְּם),

Nouns of both genders and of all numbers take the form of the construct.

|           |            |                  | suffix.                        |
|-----------|------------|------------------|--------------------------------|
| דָּבָר    | word,      | const. דָּבָר    | דָּבְרָכֶם your word           |
| דָּבָרִים | words,     | const. דָּבָרִי  | דָּבְרִיכֶם your words         |
| שְׁפָתִים | lips,      | const. שְׁפָתִי  | שְׁפָתִיכֶם your lips          |
| שְׁפָתֹות | lips,      | const. שְׁפָתֹת  | שְׁפָתֹתֶיךָ your lips         |
| בָּרָכָה  | blessing,  | const. בָּרָכת   | בָּרָכְתֶּךָ your blessing     |
| בָּרָכֹות | blessings, | const. בָּרָכֹות | בָּרָכְתִּיכֶם your blessings. |

### II. Before the light suffixes,

1. Singular or plural nouns with a feminine ending adopt the construct form, only ה. is changed to ה..

|           |            |                  |                               |
|-----------|------------|------------------|-------------------------------|
| מַלְכָה   | queen,     | const. מַלְכָת   | suf. מַלְכָתִי my queen       |
| מַלְכֹות  | queens,    | const. מַלְכֹות  | suf. מַלְכֹותִי my queens     |
| בָּרָכָה  | blessing,  | const. בָּרָכת   | suf. בָּרָכָתִי my blessing   |
| בָּרָכֹות | blessings, | const. בָּרָכֹות | suf. בָּרָכֹתִי my blessings. |

2. Singular or plural nouns not having a feminine

ending adopt the same form as before the absolute plural termination.

|        | <i>plur.</i> | <i>suf.</i>  |           |
|--------|--------------|--------------|-----------|
|        | לְבָבִים     | * לְבָבִי    | my hearts |
| heart, | לְבָב        | לְבָבִי      | my heart, |
| word,  | דְּבָרִים    | דְּבָרִי     | my words  |
| judge, | שֻׁפֶּטִים   | שֻׁפֶּטֶרְיִ | my judge, |
| king,  | מֶלֶךְיִם    | מֶלֶךְרִי    | my kings. |

\* The resemblance to the plural form does not imply that the word is plural, but simply that appending the suffix produces the same effect upon the vowels and syllables of the word as the addition of the plural ending.

3. Dual nouns retain the form which they have before the absolute dual termination.

|        | <i>suf.</i> |       | <i>suf.</i> |
|--------|-------------|-------|-------------|
| hands, | יָדִים      | ears, | אַזְנוֹתִים |
| feet,  | רַגְלִים    | lips, | שְׁפָתִים   |

III. Before all suffixes, grave or light,

1. Segholate nouns in the singular drop their unaccented vowel, as before the feminine ending *הָ*.

|            | <i>suf.</i> |              |               |
|------------|-------------|--------------|---------------|
| king       | מֶלֶךְ      | my king,     | מֶלֶכְךָ      |
| covert     | סְתָרֵ      | my covert,   | סְתָרְךָ      |
| strength   | עִצָּם      | my strength, | עִצָּמְךָ     |
| work       | פְּעָלֵ     | my work,     | פְּעָלְךָ     |
| observance | מִצְמָרָה   | my observ.,  | מִשְׁמָרָתְךָ |
| tunic      | כַּתְנִיתֵּ | my tunic,    | כַּתְנִיתְךָ  |

2. Final letters which are doubled in the plural, or in which two consonants have coalesced, are doubled.

|         | <i>plur.</i> | <i>suf.</i> |              |
|---------|--------------|-------------|--------------|
| garden  | גַּדְרִים    | גַּדְרֵ     | your garden  |
| heart   | לְבָבִים     | לְבָבֵ      | your heart   |
| wheel   | אֲוֹפָנִים   | אֲוֹפָנֵ    | your wheel   |
| statute | חֲקִים       | חֲקֵרִים    | your statute |

3. Final **הָ**, is dropped.

|          |                 |                |                      |                   |                     |
|----------|-----------------|----------------|----------------------|-------------------|---------------------|
| רְאֵשׁהָ | <i>shepherd</i> | suf. רְאֵשׁי   | <i>my shepherd</i> , | רְאֵשׁ קָדְשׁוֹ   | <i>thy shepherd</i> |
| מִקְנָהָ | <i>cattle</i>   | suf. מִקְנָהִי | <i>my cattle</i> ,   | מִקְנָהַ קָדְשׁוֹ | <i>thy cattle</i>   |
| מְטֻהָהָ | <i>rod</i>      | suf. מְטֻהִי   | <i>my rod</i> ,      | מְטֻהַ קָדְשׁוֹ   | <i>thy rod</i>      |

### VOCABULARY 15.

|            |                             |             |                                    |
|------------|-----------------------------|-------------|------------------------------------|
| אֶבֶד      | v. P. <i>to destroy</i>     | נִפְלֵל     | v. K. <i>to fall, fail</i>         |
| אֶחָד      | adj. <i>one</i>             | נִפְשָׁתָה  | n. m. f. (וֹתָה) <i>soul, life</i> |
| אֶחָר      | prep. <i>after</i>          | נִתְלַעֲצָה | v. P. <i>to demolish</i>           |
| אֶשֶׁר     | n. m. f. <i>fire</i>        | עֲבָדָה     | v. K. <i>to serve</i>              |
| אֶשְׁתָּהָ | n. f. (וֹתָה) <i>pillar</i> | שְׂרָף      | v. K. <i>to burn</i>               |
| אֶכְרָבָהָ | n. m. <i>word</i>           | שְׁבָרָה    | v. P. <i>to break in pieces</i>    |
| אֶרְעָם    | n. m. <i>seed</i>           | שָׁם        | adv. <i>there</i>                  |
| אֶלְבָבָהָ | n. m. (וֹתָה) <i>heart</i>  | שָׁם        | n. m. (וֹתָה) <i>name</i>          |
| מְאֹבֶהָ   | n. f. <i>statue</i>         |             |                                    |

### § 50. Irregular Nouns.

1. The following nouns of frequent occurrence are irregular in the plural:—

|            |                       |               |              |                     |
|------------|-----------------------|---------------|--------------|---------------------|
| אִישׁ      | <i>man</i>            | plur.         | אִישׁׁים     | rarely אִישׁׁׁים    |
| אִשְׁתָּהָ | <i>woman, const.</i>  | תְּשִׁבְתָּהָ | נִשְׁׁוּםִים |                     |
| אִמְמָהָ   | <i>maid-servant</i>   | plur.         | אִמְמָהָוֹת  |                     |
| בֵּיתָהָ   | <i>house</i>          | plur.         | בֵּיתִים     |                     |
| בָּןָהָ    | <i>son</i>            | plur.         | בָּנוּםִים   |                     |
| בָּתָהָ    | <i>daughter, suf.</i> | בָּתִּיָּהָ   | בָּנוֹתִים   |                     |
| יּוֹםָהָ   | <i>day</i>            | plur.         | יּוֹמִים     | רֹאשׁוֹת בָּמוּםִים |
| עִירָהָ    | <i>city</i>           | plur.         | עִירִים      | rarely עִירִים      |
| רָאשָׁהָ   | <i>head</i>           | plur.         | רָאשִׁים     | עִירִים             |

2. The nouns אָבָה *father*, אָחָה *brother*, and פֶּה *mouth* take the vowel **אָ** in the construct and before suffixes, e. g. const. אָבָיָה, suf. אָבָיִךְ, אָבָיִתְךָ.

### § 51. *Imperfect Verbs.*

Imperfect verbs depart more or less from the standard inflection, as the nature of their radicals may require. They are of three classes, viz. :—

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel-letter in the root.

There are three kinds of guttural verbs :—

1. Pe Guttural verbs, or those whose first radical is a guttural.

2. Ayin Guttural verbs, or those whose second radical is a guttural.

3. Lamedh Guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs :—

1. Pe Nun verbs, or those whose first radical is Nun.

2. Ayin Doubled verbs, or those whose second and third radicals are alike.

There are four kinds of quiescent verbs :—

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

These names, like those of the verbal species, § 31, are derived from the verb **לֹא** *to do*; a Pe Guttural verb is

one which has a guttural in that place which Pe occupies in בְּשָׁרֶב, that is, as its first radical; and so with the rest.

### § 52. *Guttural Verbs.*

Gutturals have the following peculiarities:—

1. They prefer the vowel Pattahh.
2. They receive Pattahh-furtive.
3. They take compound in preference to simple Sh'va.
4. They do not admit Daghesh-forte.

Resh shares the last peculiarity, but partakes of the others only in a very limited degree.

### § 53. *Pe Guttural Verbs*, see Table VIII.

1. Hhirik of the letters prefixed to the root is changed to Pattahh or Seghol; to the latter chiefly in those parts or tenses in which the second radical has prevailingly *a*.

2. For simple Sh'va the guttural takes compound, either Hhateph-Pattahh, or a Hhateph conformed to the preceding short vowel. Before a vowelless letter this compound Sh'va becomes a short vowel in an intermediate syllable.

3. Upon the omission of Daghesh-forte in the infinitive, future, and imperative Niphal, the preceding Hhirik is lengthened to Tsere.

4. A few verbs, whose first radical is שׂ, receive Hholem in the first syllable of the Kal future, the second vowel being Pattahh or Tsere. This is called the Pe Aleph (פְאֵל) mode of inflection.

## VOCABULARY 16.

|          |   |            |  |
|----------|---|------------|--|
| אֶחָד    | or אֶחָד v. K. (fut. <i>a</i> ) to love           | הַשְׁבֵּךְ | v. K. to turn, N. to be turned             |
| אִישׁ*   | n. m. <i>a man, each</i>                          | חַזֵּק     | v. K. (fut. <i>a</i> ) to be strong        |
| אָכְלָל  | v. K. ( <b>פָּאַ</b> ) to eat, H. to cause to eat | מַן        | n. m. <i>manna</i>                         |
| אֱלֹהִים | n. m. <i>God</i>                                  | עַבְדָּר   | n. m. <i>servant</i>                       |
| אָמֵן    | v. N. to be verified, found true                  | עַזְבֵּךְ  | v. K. to leave, forsake                    |
| אָמֵר    | v. N. ( <b>פָּאַ</b> ) to be said                 | עַמְדָּה   | v. K. to stand                             |
| בָּן     | n. m. ( <b>בְּנִים</b> ) son                      | עַצְמָה    | n. f. ( <b>יָם</b> . and <b>וֹת</b> ) bone |
|          |   | קָלְלָה    | n. f. <i>a curse.</i>                      |

\* אִישׁ is the common word for an individual man; שָׂרֵךְ is poetic; כָּלָל is a generic term, denoting man generally, and is also the name of the first of the human race.

§ 54. *Ayin Guttural Verbs*, see Table IX.

1. The vowel following the guttural is converted into Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. When the second radical should receive simple Sh'va, it takes Hhateph-Pattahh instead; and to this the new vowel formed from Sh'va in the feminine singular and masculine plural of the imperative is assimilated.

3. Dagheph-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may remain short in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem.

## VOCABULARY 17.

|                      |                                  |                    |  |
|----------------------|----------------------------------|--------------------|--|
| <b>בָּרַךְ</b>       | v. K. P. to bless, N. Pu.        | <b>גִּמְלֵל</b>    | n. m. <i>benefit</i>                           |
| <i>to be blessed</i> |                                  | <b>גַּרְשֵׁנָה</b> | v. P. to drive out                             |
| <b>אֶחֱנָה</b>       | v. K. to redeem, P. to<br>defile | <b>טְהַרְתָּה</b>  | v. P. to purify, cleanse,<br>N. to be purified |
|                      |                                  |                    |  |

§ 55. *Lamedh Guttural Verbs*, see Table X.

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. Tsere preceding the third radical may either be changed to Pattahh or retained; in the latter case, the guttural takes Pattahh-furtive.

3. Hhirik, Hholem (of the infinitive), and Shurek suffer no change before the final guttural, which receives a Pattahh-furtive.

4. The guttural retains the simple Sh'va of the perfect verb before personal terminations beginning with a consonant, though compound Sh'va is used before suffixes.

5. When, however, a personal affix consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive.

## VOCABULARY 18.

|                |                                |                   |                                     |
|----------------|--------------------------------|-------------------|-------------------------------------|
| <b>אֲדֹנָה</b> | n. m. <i>lord, master</i>      | <b>שְׂרֻעָה</b>   | v. K. to sow                        |
| <b>זֶה</b>     | adv. <i>then</i>               | <b>חֵלֶב</b>      | adj. <i>deaf</i>                    |
| <b>אֶרְקָה</b> | n. f. <i>ear</i>               | <b>גַּעַגְעָה</b> | v. P. H. to weary, cause<br>to toil |
| <b>זִיתָה</b>  | n. m. <i>olive-tree, olive</i> |                   |                                     |

|           |                             |            |   |
|-----------|-----------------------------|------------|---|
| מְדָלֶכֶת | n. f. <i>kingdom</i>        | פִּקְדֹּחַ | v. N. <i>to be opened</i> , used<br>specially of the eyes |
| מִנְעָז   | v. N. <i>to be withheld</i> | פָּתַח     | v. N. <i>to be opened</i>                                 |
| עֵלֶר     | adj. <i>blind</i>           | שָׁלַח     | v. K. <i>to send</i>                                      |
| עֵין      | n. f. <i>eye</i>            | שָׁבַע     | adv. <i>thither.</i>                                      |
| עֵץ       | n. m. <i>tree</i>           |            |   |

### § 56. *Pe Nun* (פְּנַ) Verbs, see Table XI.

Nun, as the first radical of verbs, has two peculiarities, viz. :—

1. At the end of syllables it is commonly assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. In the Hophal Kamets-Hhatuph becomes Kibbutz before the doubled letter.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost at the beginning of a syllable when it is without a vowel. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination **ת**.

נְגַנֵּן assimilates its last as well as its first radical.

לְקַחַת has the peculiarities of Pe Nun verbs.

### VOCABULARY 19.

|           |  |            |  |
|-----------|--|------------|--|
| אֲחָתָה   | n. f. <i>sister</i>                      | מוֹתָה     | n. m. <i>death</i>                           |
| דְּבָשָׂה | n. m. <i>honey</i>                       | נוֹדָר     | v. H. <i>to tell</i> , Ho. <i>to be told</i> |
| חַיִּים   | n. m. pl. <i>life</i>                    | נוֹגֵשׁ    | v. K. N. <i>to approach</i>                  |
| חַצִּי    | n. m. ( <i>חַצֵּה</i> ) <i>half</i>      | קְרֻבָּתָה | n. f. <i>incense</i>                         |
| לְמַהָּה  | , <i>לְפִתְחָה</i> <i>for what? why?</i> | רְחַמִּים  | n. m. pl. <i>mercies, compassions.</i>       |
| מְוֹסֵר   | n. m. <i>instruction</i>                 |            |  |

§ 57. *Ayin Doubled (עֲנָן) Verbs*, see Table XII.

1. In the Kal, Niphal, Hiphil, and Hophal the repetition of the same sound is avoided by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus: סַבְבָּ for סִבְבָּ, סַבְבָּ for סִבְבָּ.

2. In the Kal this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions it is universal in the species already named.

3. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

(1) When the first radical has a vowel (pretonic Kamets) this is simply displaced by the vowel of the second radical, סַבְבָּ, סַבְבָּ; הַסְבֵּבָ, הַסְבֵּבָ.

(2) When the first radical ends a mixed syllable, this will become simple upon the shifting of the vowel from the second radical to the first. Then a Daghesh-forte may be given to the first radical in order to preserve the preceding short vowel, or the preformative may take the simplest of the long vowels ā, or its previous vowel may be lengthened from Hirik to Tsere, Pattahh to Kamets, and Kamets-Hhatuph to Shurek, thus: יַסְבֵּב becomes יַסְבֵּר or יַסְבֵּר, and יַסְבֵּר or יַסְבֵּר.

(3) The vowel, which has been thrown back, is compressed as vowels usually are before two consonants. Thus in the Niphal future and imperative, יַסְבֵּב, יַסְבֵּב; הַסְבֵּב (comp. קָלָל, קָלָלָה); in the Hiphil, הַסְבֵּיב, הַסְבֵּיב (comp. קָמַלְתָּה, קָמַלְתָּה).

4. Although the letter, into which the second and third radicals have been contracted, represents two con-

sonants, the doubling cannot be made to appear at the end of a word. But,

(1) When in the course of inflection a vowel is added, the letter receives Daghesh-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 17. 2. *b. הַשְׁבָּה*, *יִשְׁבָּה*.

(2) Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting *ō* (ׁ) in the preterite, and *e* (ׂ) in the future. By the dissyllabic appendage thus formed the accent is carried forward, and the previous part of the word is shortened in consequence as much as possible, *הַשְׁבָּה*, *הַשְׁבָּהִת*; *יִשְׁבָּה*, *יִשְׁבָּהִת*.

(3) When, by the operation of a rule already given, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to relieve the word of too many doubled letters, *וְשֹׁבֶת*, *וְשֹׁבֶתֶת*.

5. The Piel, Pual, and Hithpael sometimes preserve the perfect forms, sometimes reduplicate the contracted root, as *שְׁבָּשָׁבָּה*, *הַשְׁבָּלְלָה*, and sometimes give up the reduplication altogether and insert the long vowel Hholem after the first radical, *שְׁבָּבָה*, *הַשְׁבָּבָה*.

6. In the Kal and Hiphil futures, when the penult is a simple syllable, the accent is drawn back by Vav Conversive and the vowel of the ultimate is shortened, *רְשָׁבָה*, *נוֹשָׁבָה*; *רְשָׁבָה*, *נוֹשָׁבָה*.

## VOCABULARY 20.

**אֲבָ** conj. *if*

**אָרֵר** v. K. *to curse*; Ho. *to*

*be cursed*

**בָּעֵל** n. m. *Baal, lord*

**לְלַלֵּל** v. K. *to roll*

**קָרַקְ** v. H. *to crush, pulverize*

בָּנָל v H. *to begin*  
 יְהִיָּה n. m. *Judah*  
 יְהִיּוּ n. m. *a Jew*  
 מִזְרָח n. f. *cave*

סֻבֶּב v. K. *surround*  
 פֶּה n. m. (const. פֵּי) *mouth*  
 פָּנִים n. m. pl. *face*.

§ 58. *Pe Yodh* (פֵּ) *Verbs*, see Table XIV.

1. The first radical is mostly Yodh at the beginning, and Vav at the close, of a syllable.

2. In the Kal future, if Yodh be retained it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יְיַבֵּשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יְקַדֵּ, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, יְשַׁבֵּ; in a few instances Hhirik is preserved by giving Daghesh-forte to the second radical as in Pe Nun verbs, רַצְקָה, רַצְחָה.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, the infinitive being prolonged as in Pe Nun verbs by the feminine termination.

4. In the Niphal preterite and participle, Vav quiesces in its homogeneous vowel Hholem; in the infinitive, future, and imperative, where it is doubled, it retains its consonantal character.

5. In the Hiphil, Vav quiesces in Hholem; a few verbs have Yodh quiescing in Tsere, הַיְטַבֵּ, יְרַטֵּב; more rarely still the first radical is dropped and the preceding short vowel is preserved by doubling the second radical, הַאֲזִינָה, וְעַרְעָךְ.

6. In the Hophal, Vav quiesces in Shurek; occasionally the short vowel is preserved and Daghesh inserted in the second radical, יְאַגֵּג.

7. In the Hithpael the first radical is commonly Yodh, but a few verbs have Vav.

הַלְךָ follows the analogy of Pe Yodh verbs.

### VOCABULARY 21.

|  |   |
|--|---|
| لִקְרָא n. m. <i>tent</i>                          | יָדַע v. H. <i>to cause to know,</i><br><i>let know</i> |
| אֶחָד n. m. <i>Ahab</i>                            | יָרַשׁ v. H. <i>to drive out</i>                        |
| אֵלָה adv. <i>where?</i>                           | כֶּתֶב n. m. ( <i>וֹתָה</i> ) <i>throne</i>             |
| הַלְךָ v. H. <i>to cause to go,</i><br><i>lead</i> | מִרְבָּר n. m. <i>wilderness</i>                        |
| יָבֵשׁ v. K. <i>to be dry</i>                      | מִשְׁפָּט n. m. <i>judgment.</i>                        |

### § 59. *Ayin Vav* (אֲוֹ) and *Ayin Yodh* (אֵי) Verbs, see Table XIII.

1. The quiescent may be rejected and its vowel given to the preceding radical. So in the Kal preterite: מָה for קָוָם, where ā is in partial compensation for the contraction, מָתָה for מָהָתָה. Active participle מָה for קָוָה, for מָנוֹתָה, the ordinary participial form being superseded by that of another verbal derivative. Hiphil and Hophal: הָקִים for יָקִים, הָקְוִים for יָקְוִים, הָקְמָם for הָקָוָם, the short vowel of the prefix being prolonged in a simple syllable.

2. Or it may be converted into its homogeneous vowel *u* or *i*, קְוִים, רְיִבְעִים, גְּרִיבִים, the prefix usually taking the simplest of the long vowels, ā; *u* combined with a preceding or accompanying *a* forms ō, Kal abs. infin. קוּם = *kāūm*, Niphal נְקוּם for נָקָוָם.

3. In the first and second persons of the Niphal and Hiphil preterites, ō (וּ) is inserted before the affixed terminations, and sometimes ē (וּ) in the feminine plurals of

the Kal future. In the Niphal preterite, when the inserted *i* receives the accent, the preceding *i* is for euphony changed to *u*.

4. In the Kal and Hiphil species the apocopated future takes *o* and *e* in distinction from the ordinary future, which has *u* and *i*, רָשַׁב, יִשְׁבֶּן. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, וָשַׁב, וְשַׁבְּנָה.

5. (1) In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as *i*, e. g. עֲמֹד, or as *i*, e. g. קָרְם.

(2) Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. מֻמָּטֵח, Pu. קֻמָּטֵם, Hith. חֻקְמָתֵם.

(3) Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. קָלְלָל, Pu. קָלְלָל.

## VOCABULARY 22.

|        |   |                       |   |
|--------|---|-----------------------|---|
| אָרֶץ  | n. f. <i>ground, land</i>                   | נֶעֶר                 | n. m. <i>young man</i>  |
| אֵן    | adv. <i>where?</i> only after קָבֵר         | קָבֵר                 | v. K. <i>to bury</i> ; N. <i>to be buried</i>                     |
| מִן    | <i>whence?</i>                              |                       |   |
| אֵיה   | adv. <i>whither?</i>                        | קְרַמָּה              | n. f. <i>former state</i>   |
| בוֹא   | v. K. (fut.) <i>to come</i> ; קִם           | v. K. <i>to arise</i> |   |
|        | H. <i>to cause to come, bring</i>           | רִיב                  | v. K. <i>to contend</i>   |
| הַלְךָ | Hith. <i>to go for one's self, go about</i> | שׁוֹבֵב               | v. K. <i>to return</i> ; H. <i>to cause to return, bring back</i> |
| לִין   | v. K. <i>to lodge</i>                       |                       |   |
| מוֹת   | v. K. <i>to die</i> ; H. <i>to put</i>      | שִׁפְחָה              | n. f. <i>handmaid. to death</i>                                   |

## § 60. Lamedh Aleph (לָא) Verbs, see Table XV.

1. Aleph, as the third radical of verbs, retains its con-

sonantal character only when it stands at the beginning of a syllable.

2. At the end of the word it invariably quiesces in the preceding vowel, and if this be Pattahh, it is lengthened to Kamets; so always in the Kal future and imperative, where נ as a guttural requires *a*, אַנְתָּא for אַנְתָּא.

3. Before syllabic affixes נ quiesces in Kamets in the Kal preterite נִצְחָה, except in those words which have Tsere as their proper vowel, יִרְאָה. In the preterites of the derivative species it quiesces in Tsere, and in all futures and imperatives in Seghol.

### VOCABULARY 23.

|  |  |
|--|--|
| אֵיר n. <i>Ur</i>  | אַנְצָה v. K. <i>to find</i>               |
| בָּרָא v. K. <i>to create</i>                                  | מָרָא n. f. <i>Mara</i> ( <i>bitter</i> )  |
| שָׁחוֹר adj. <i>clean, pure</i>                                | נוֹמָר n. f. <i>Naomi</i> ( <i>sweet</i> ) |
| יָצָא v. K. <i>to go out</i> ; H. to<br>bring out              | עֵלי n. m. <i>Eli</i>                      |
| כְּשֻׁרוֹם n. m. pl. <i>Chaldees</i>                           | קָרָא v. K. <i>to call</i>                 |
| לֵב n. m. ( <i>לְבָהָת</i> ) <i>heart</i>                      | רְהַטִּים n. m. pl. <i>troughs</i>         |
| מָלָא v. K. <i>to be full</i> ; N. to<br>be filled; P. to fill | רַוֵּץ v. K. <i>to run</i>                 |
|  | שָׁלַב v. K. <i>to lie down</i>            |
|  | שְׁמַעְאֵל n. m. <i>Samuel</i>             |

### § 61. *Lamedh He* (הַ) Verbs, see Table XVI.

1. The third radical which is Yodh or Vav, does not appear at the end of the word except in the Kal passive participle נִלְגָּעֵה; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ח.

The various preterites end in ח.

The futures and participles in ח.

The imperatives in **הָ**.

The absolute infinitives in **הַ** or **הָ**.

The construct infinitives have the feminine ending **תִּ**.

2. Before personal endings beginning with a vowel, the last radical (though occasionally retained in prolonged and pausal forms **הַסְּרֵי**), is commonly rejected, and its vowel given to the antecedent consonant, **לֹא** for **לֹא**.

3. Before personal endings beginning with a consonant the radical **רִ** remains and quiesces in either Hhirik or Tsere in the preterites and in Seghol in the futures and imperatives.

4. The third person feminine of the preterites retains the primary characteristic **תִּ**, **עֲשֵׂת**, which is commonly softened by an appended **הָ**, **עֲשֵׂתָה**.

5. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. **נָכַרְתָּ**, **נָכַרְתָּךְ** from **נָכַרְתָּ**. The preterite 3 fem. takes its simple form, e. g. **נָכַרְתָּ** or **נָכַרְתָּה**.

6. The final vowel **הָ** is rejected from the futures when apocopated, or when preceded by Vav Conversive, e. g. **וְגַלְתָּ**, **וְגַלְלָתָ** from **וְגַלְתָּ**. The concurrence of final consonants thence resulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, Kal, **וְגַלְלָתָ** or **וְגַלְלָתָה**; Hiph. **וְגַלְלָתָה** from **וְגַלְלָתָה**.

7. The final vowel **הָ** is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. **בָּלָ** for **הַבָּלָ**, **גָּלָה** for **הַגָּלָה**, **חָגָלָה** for **הַחָגָלָה**.

**הַיְהָ** to be, fut. **יִהְיֶה**, apoc. **יִהְיָה**, part. **הַיְהָה**.

**הַיְהָ** to live, fut. **יִהְיֶה**, apoc. **יִהְיָה**.

### VOCABULARY 24.

|   |                           |                  |                                  |
|---|---------------------------|------------------|----------------------------------|
| <b>אָמִים</b>                                   | adv. <i>truly, indeed</i> | <b>בָּנָה</b>    | v. K. <i>to build</i>            |
| <b>אֲפָרִ</b>                                   | <i>how much more, or</i>  | <b>הַיְהָ</b>    | v. K. <i>to be</i>               |
| after a negative <i>how</i><br><i>much less</i> |                           | <b>יַנְדֵּךְ</b> | v. K. <i>to go down, descend</i> |

|                          |  |           |   |
|--------------------------|--|-----------|---|
| יְרוּשָׁלָם <sup>1</sup> | n. <i>Jerusalem</i>                          | שָׁפַר    | v. K. <i>to make, do, N. to be done</i> |
| כִּאֵשׁ                  | <i>as</i>                                    |           |   |
| כָּל                     | v. P. ( <b>כָּלֶל</b> ) <i>to contain</i>    | צְרֻה     | v. P. <i>to command</i>                 |
| כְּלָה                   | v. P. <i>to complete, finish</i>             | רָאָה     | v. K. <i>to see, N. to be seen</i>      |
| מִתְהָ                   | n. f. <i>bed</i>                             | שְׁלֹמֹה  | n. m. <i>Solomon</i>                    |
| עַלְהָ                   | v. K. <i>to go up, H. to bring up, offer</i> | שְׁנִירָה | adv. <i>a second time</i>               |
| עַלְתָּה                 | n. f. <i>burnt-offering</i>                  |           |   |

<sup>1</sup> Pointed as though it were written יְרוּשָׁלָם.

## § 62. Doubly Imperfect Verbs.

Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פְּ and הְ will follow the analogy of both paradigms, the former in its first, and the latter in its second syllable. But in verbs which are both שְׁ and לְ, the שְׁ is invariably treated as a perfect consonant, and the לְ peculiarities only are preserved.

## § 63. Unusual Forms.

1. Verbs belonging to one class of imperfect verbs occasionally adopt forms from another and closely related class. Thus, a פְּ verb may appear with a לְ form, or an שְׁ verb with an עַ form, or *vice versa*.

2. A few verbs of different classes adopt the peculiar שְׁ or עַ modes of forming the Piel, Pual, and Hithpael, inserting the vowel ə instead of the usual reduplication

שְׁלֵשׁ and שְׁרֵשׁ, Piels of שָׁלַשׁ and וְחִנּוּשֶׁתְּ, from שְׁלֵשׁ, or doubling the third radical in place of the second, e. g. קְצֻבָּן, אֲמֻלָּל, נְאֹתָה ( = אָנוּ ) from נָאָה ( = נָאָר ), קְצֻבָּה (fut. וְקַצְבָּה, with Vav Conv. וְיַקְצָבָה) from שְׁלֵשׁ, or reduplicating an entire syllable, e. g. חַמְרָמָר, שְׁחָרָרָר.

3. A very few instances occur of what may be called compound species; thus, Niphal of Pual נְעָנָלָה, Niphal of Hithpael נְסָרָה, נְפָרָה, נְשָׁנָה :

### § 64. Quadrilateral Verbs.

The number of quadrilateral verbs is very small. Some adopt the vowels and inflections of the Piel and Pual species, while others follow the Hiphil.

### § 65. Numerals, see Table XIX.

1. The cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns.

2. The tens are formed by adding the masculine plural termination to the units, עִשְׂרֵים *twenty* being, however, derived not from *two* but from *ten* עֶשֶׂר.

3. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

4. Fractional parts are expressed by the feminine ordinals, as well as by special terms.

### VOCABULARY 25.

|            |                          |
|------------|--------------------------|
| אַרְךָה    | n. f. <i>ephah</i>       |
| חָדֵשׁ     | n. m. <i>month</i>       |
| נֹחַ       | n. m. <i>Noah</i>        |
| עִשְׂרֵזָר | n. m. <i>decade, ten</i> |

|           |                           |
|-----------|---------------------------|
| פְּרָשָׁה | n. m. <i>Pharaoh</i>      |
| שָׁנָה    | n. f. (סִיר.) <i>year</i> |
| שְׁקָלֵל  | n. m. <i>shekel</i>       |

### § 66. Separate Particles.

1. The longer particles, whether adverbs, prepositions, conjunctions or interjections, are written as separate words.

2. The prepositions **אַחֲר** *after*, **אֶלָּי** *to*, **עַד** *unto*, **עַל** *upon*, and **מְתֻחָה** *under*, assume before suffixes the form of nouns in the masculine plural, e. g. **אַחֲרִים**, **אַחֲרֵיכָה**; **בּוּין** *between*, adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, **בּוּין** and **בּוּינָה**, **בּוּינָה** and **בּוּינָה**.

3. The preposition **בְּ** *with*, commonly becomes **בָּ** before suffixes, e. g. **אֶלְيָהוּ**, **אֶלְכָם**, and is thus distinguished from **הָ** the sign of the definite object, which becomes **זָהָב**, or before grave suffixes, **הָנָה**, e. g. **אֶלְיָהוּ**, **אֶלְכָם**.

## S Y N T A X.

### § 67. *The Copula.*

1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be directly connected with its subject without an intervening copula, **כל־תְּבָדֵדֶת שָׁלֵם** *all her paths (are) peace*, **צַדְקָה שָׁלֵם** *the tree (was) good*.

2. Or the verb **הִיְהָ** *to be*, or the pronoun **הִיא** of the third person, may be used as a copula, **הָאָרֶץ הִיְהָה הַיּוֹתֶה** *the earth was desolate*, **הַנָּהָר הַרְכִּיבֵי הִיא פְּرָת** *the fourth river is Euphrates*.

### § 68. *The Article.*

1. The article is used in Hebrew as in English to distinguish an object as one which has been mentioned before, as well known, as the only one of its class, or as distinguished above others of like kind.

2. It is also prefixed to nouns employed in a generic or universal sense, **בָּשָׂר** *gold*, **חָכְמָה** *wisdom*. So in comparisons, **גָּזָב** as a (lit. *the*) nest, Isa. 10:14.

3. It is likewise found in some cases where the English idiom requires a word still more specific, as a possessive pronoun: *she took* **עֲלֵיכֶךָ** *the veil*, Gen. 24:65, i. e. the one which she had, *her veil*; or a demonstrative, as before words denoting time, **הַיּוֹם** *to-day*, **הַזֹּאת** *this year*; or the sign of the vocative, **הַנֶּגֶד** *O king!*

§ 69. *Nouns definite without the Article.*

1. The following are definite without the article:—

(1) Proper nouns, which only receive it if they were originally appellatives.

(2) Nouns with pronominal suffixes.

(3) Nouns in the construct state before a definite noun.

2. The article is often omitted in poetry where it would be required in prose.

§ 70. *Adjectives.*

1. Both qualifying and predicate adjectives agree in gender and number with the nouns to which they belong.

2. Qualifying adjectives usually stand after the noun and agree with it likewise in definiteness, that is to say, if the noun is made definite whether by the article or in any of the ways specified in the preceding section, they receive the article, בֶן חָכָם a wise son, הַתֹּרֶן הַאֲרַץ the good land.

3. Predicate adjectives commonly stand before the noun, and do not take the article, even though the noun is definite, טוֹב הַקְּבָרָה the word is good.

§ 71. *Demonstrative Pronouns.*

1. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, הַזֶּבְלִים הָאֵלֶּה these things, אֵלֶּה these are the things.

2. If both an adjective and a demonstrative qualify

the same noun, the demonstrative is placed last, **הָאָרֶץ הַטּוֹבָה חַנְמָה** *this good land.*

### § 72. Comparison of Adjectives.

1. Comparison is expressed by means of the preposition **מִן** *from*, placed after the adjective or other word expressive of quality, **טוֹבָה הַכְּמָה מִקְרָבִים** *wisdom is better than rubies*, lit. is good from rubies; **אֵגֶדֶל מִךְּאָתָּה** *I will be greater than thou.*

2. The superlative degree may be expressed,

(1) By adding **כָל** *all* to the comparative particle **מִן**, **גָדוֹל מִכָּל-בְּנֵי-קָדָם** *greatest of all the sons of the east*, lit. great from all, etc.

(2) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, **הַיְחָדָה בְּנֵשָׁרִים** *O fairest among women*, lit. the fair one, etc.

### § 73. Numerals.

1. The cardinal **הָאָתָּה** *one* and the ordinal numbers are treated like other adjectives, and follow the rules of position and agreement already given.

2. The other cardinals may stand,

(1) In the absolute state before the noun to which they belong.

(2) Before it in the construct state (if they have such a form).

(3) After it in the absolute state.

3. Nouns accompanied by the cardinals from 2 to 10 are almost invariably plural, while those which are preceded by the tens (20–90) or numbers compounded with them (21, etc.) are commonly put in the singular, **עֲשָׂרִים שְׁבַע שָׁנָה וּשְׁבַע שָׁנָה** *twenty years and seven years.*

4. The cardinals above *one* may receive the article when the noun is not expressed, but not when joined to a definite noun. **הַאֲרְבָּעִים** *the forty*, **אֶאָרְבָּעִים הַיּוֹם** *the forty days*.

### § 74. Apposition.

One noun may be in apposition with another, not only when both denote the same person or thing, but also when the second specifies the first by stating the material of which it consists, its quality, character, or the like, **הַבָּקָר חַזְקָתָה** *the oxen the brass*, i. e. *the brazen oxen*; **מֵשֶׁלֶשׁ שָׁלָשׁ סָאוּם** *three measures (consisting of) meal*.

### § 75. The Construct State.

1. When one noun is limited in its meaning by another, the first is put in the construct state. The relation thus expressed corresponds for the most part to the genitive case, or to that denoted in English by the preposition *of*.

2. When the relation between two nouns is expressed by a preposition, the first commonly remains in the absolute state; it may, however, especially in poetry, be put in the construct, **הַרִּי בְּגִלְבָּעַ** *mountains in Gilboa*.

3. Nouns are sometimes in the construct before a succeeding clause with which they are closely connected; thus, before a relative clause, **מְקֻומָּשׁ אֲשֶׁר** *the place where*, etc., particularly when the relative is itself omitted, **בְּנִידְחָשְׁלָחָ** *by the hand of (him whom) thou wilt send*; and even before the copulative, **חִכְמָת וְדִעָת** *wisdom and knowledge*.

4. An adjective, participle, or demonstrative, qualifying a noun in the construct state, cannot follow it immediately, but must be placed after the governed noun, **מִשְׁמָה יְהוָה הַקָּדוֹשׁ** *the great work of Jehovah*.

5. An article or suffix belonging to a noun in the construct must be attached, not to it, but to the governed noun, גִבְעֹנִים הַחֲלִיל *the mighty men of valor*, אֱלֹהִים זָהָב *his idols of gold*.

6. The preposition לְ to, *belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, הַבָּיִת לְאֶלְيָשָׁע *the house of Elisha*, הַצָּאן לְאָבִיךָ אֶשְׁר *her father's sheep*.

### § 76. *Tenses of Verbs.*

The Hebrew has distinct forms of the verb corresponding to the two grand divisions of time, the past and the future; but all subordinate modifications or shades of meaning are either suggested by accompanying particles, or left to be inferred from the connection. Whatever is or is conceived of as past, is put in the preterite; the future is used for all that is or is conceived of as future.

### § 77. *The Preterite.*

The preterite may accordingly be employed to denote,

1. The past, whether it be,

a. Absolute, i. e. the historical imperfect, *God created*.

b. Relative to the present, i. e. the perfect, *what is this that thou hast done?*

c. Relative to another past, i. e. the pluperfect, *God ended his work which he had made.*

d. Relative to a future, i. e. the future perfect, *he shall be called holy, when the Lord shall have washed, etc.*

e. Conditional, *except the Lord had left a remnant we should have been as Sodom.*

f. Optative, *לֹא-מֵתָנוּ O that we had died.*

- g. Subjunctive, לְפָנֶיךָ יַרְאֶה in order that ye might fear.
2. The present, regarded as a continuation of the past, צְמַתִּי I am thirsty, prop. I have been and still am thirsty.
3. General truths, embodying the experience of the past, an ox יְדֹעַ knoweth his owner, oxen always have done so, and always will.
4. The future, when described by the prophets as though it had already taken place, Babylon נִפְלַחֲה has fallen.

### § 78. *The Future.*

The future tense is used in speaking of,

1. The future, whether it be,
  - a. Absolute, אֵשֶׁת I will make.
  - b. Relative to a past, Elisha was fallen sick of his sickness, whereof מוֹתָה he was to die.
  - c. Conditional, but (if it were my case) אָדַרְתִּי I would seek unto God.
  - d. Optative, expressing desire, determination, permission, or command, so רְאִזְבָּה may all thine enemies perish; all that thou commandest us, נִפְלַחֲה we will do; of the fruit אָכְלָה we may eat; mine ordinances מִרְוֵה ye shall keep.
  - e. Subjunctive, לְמַעַן קְבָרְכָּה in order that my soul may bless thee.
2. The present, when it is conceived of as extending into the future, why חֲבֵרִי weepest thou? lit. why wilt thou go on to weep?
3. General truths, which are valid for all time to come, righteousness צָרֻצָּם exalteth a nation, it does so now and always will.
4. Habitual acts or states continuing for an indefinite period from the time spoken of, thus Job נִצְבֵּה did continually, not only that once, but thenceforward.

5. The past, in animated description, as we use the present, *then יָשַׁיר sings Moses.*

6. The future is idiomatically used with בֶּלְעָם and בֶּלְעָם *not yet, before*, whether the period referred to is past or future.

7. The apocopated and paragogic forms of the future mostly have a conditional, optative, or subjunctive sense.

8. The negative imperative is made by prefixing לֹא *not*, to the apocopated future, אֲלֹתֶתֶשׁ *harm not.*

### § 79. *The Secondary Tenses.*

1. When a future with Vav Conversive is preceded by a preterite, or by any expression referring to past time, it becomes a secondary preterite. And a preterite with Vav Conversive preceded by a future, an imperative, or any expression indicating future time, becomes a secondary future.

2. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary tense, provided the verb stands at the beginning of its clause. If for any reason this order of the words is interrupted or prevented, the primary tense must again be used.

### § 80. *Participles.*

1. Participles may express what is permanent or habitual, (the Lord) בְּנֵבֶן *loveth righteousness.* Passive participles, so used, suggest not only a constant experience, but a fixed quality as the ground of it, נָרָא *not only feared, but worthy to be feared.*

2. Active participles most commonly relate to the pres-

ent or to the proximate future, and passive participles to the past.

3. In narratives and predictions the time of the participles is reckoned, not from the moment of speaking, but from the period spoken of, *the two angels came, and Lot ישב was sitting in the gate of Sodom.*

### § 81. *The Infinitive.*

1. The absolute infinitive may be used for,

(1) The preterite or the future, when one of those tenses immediately precedes.

(2) The imperative, when it stands at the beginning of a sentence.

2. The infinitive, which is a verbal noun, may be put in the construct state before a following noun, whether this be its subject or its object. The construct state is also used after nouns or prepositions, and sometimes after verbs.

3. When one verb is dependent upon another, it is sometimes put, not in the infinitive, but in the same tense with the governing verb, *הוּא יָלַךְ he was willing, he walked*, for *he was willing to walk*, or *walked willingly*.

### § 82. *Object of Verbs.*

1. The object of a transitive verb, if a definite noun, or a pronoun, may be preceded by the particle **מָ**.

2. The subject of passive verbs, which is really the object of their action, and nouns placed absolutely, occasionally receive **מָ**.

3. Some verbs, not properly transitive, are capable of a transitive construction; thus,

(1) Verbs signifying plenty and want, or motion, *the*

*house* **הַבָּיִת** *was full of men*, **בְּצָבָא** *they went out (of) the city.*

(2) Any verb may govern its cognate noun, or a noun which defines the extent of its application, **חֲלֵה אֶחָד-רְגָלִיו** *he was diseased in his feet.*

4. The verb usually stands first, its subject next, and its object last, unless the emphasis requires a different order.

### § 83. *Verbs with more than one Object.*

1. Some verbs have more than one object, viz. :

(1) The causatives of transitive verbs.

(2) Verbs whose action may be regarded under different aspects as terminating upon different objects.

(3) The instrument of an action, the material used in its performance, its design, or its result, may be its secondary or remote object, **וַיַּרְגֹּמְנוּ אֹתוֹ אֶבֶן** *and they overwhelmed him with stones,* **וַיְרִיצָר אֶת-הָאָדָם עַפְرָה** *and he formed the man of dust.*

2. If an active verb is capable of governing a double object, its passive may govern the more remote of them.

### § 84. *Adverbial Expressions.*

1. Adverbs commonly stand after the words to which they belong.

2. Nouns may be placed absolutely to express the relations of time, place, measure, number, or manner.

### § 85. *Neglect of Agreement.*

1. When a predicate adjective or verb precedes its noun, it often prefers a primary to a secondary form, that

is to say, the masculine may be used instead of the feminine, and the singular instead of the plural.

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural.

3. Nouns plural in form, but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular.

5. The masculine is sometimes used, when females are spoken of, from a neglect to note the gender, if no stress is laid upon it.

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects.

7. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural.

### § 86. *Compound Subject.*

1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, or it may be put in the plural, referring to them all, or it may agree with the nearest word.

2. If the predicate follows a compound subject, it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others.

### § 87. *Repetition of Words.*

1. Repetition may denote distribution, **הַשָּׁנָה** *year by year*, plurality, **הַרְבָּדָר** *generation and generation*, i. e. *many generations*, or emphasis and intensity, **עַמְקָץ** *deep* *exceeding deep*.

2. In verbs the absolute infinitive is joined with the finite forms for the sake of emphasis or intensity, **מוֹת** *thou shalt surely die.*

### § 88. *Relative Pronouns.*

1. When the relative **אֲשֶׁר** is governed by a verb, noun, or preposition, this is shown by appending the appropriate pronominal suffix to the governing word, *thou bּחֶרְתִּיךְ אֲשֶׁר* *whom I have chosen*, **זֶרֶשֶׁךְ** *whose seed*.

2. When the relative is preceded by **הַ** the sign of the definite object, or by a preposition, these pertain not to the relative, but to its antecedent, which is to be supplied.

3. The relative is frequently omitted, not only, as in English, when it is the object of its clause, but also when it is the subject, *and he forsook God* **הַשֵּׁצֵץ** *(who) made him.*

4. The demonstrative **זֶה** or **זֶ** is frequently used in poetry with the force of a relative, in which case it suffers no change for gender or number.

### § 89. *Conjunctions.*

1. The simple copulative **וְ** is used in Hebrew, where our idiom requires different conjunctions; the relation between clauses so connected must often be inferred from their signification.

2. Vav also serves,

(1) To introduce the apodosis or second member of a conditional sentence, *if God will be with me and keep me* וְהִיא, *then shall Jehovah be my God.*

(2) To connect a statement of time or a noun placed absolutely with the clause to which it relates, *on the third day* נַיְשָׁא אֶבְרָהָם Abraham lifted up his eyes.

# GRAMMATICAL TABLES.

## I. THE LETTERS, §1.

| Order. | Forms and Equivalents. | Names.            | Rabbinical Alphabet. | Numerical values. |
|--------|------------------------|-------------------|----------------------|-------------------|
| 1      | א —                    | אֵלֶף Áleph       | א                    | 1                 |
| 2      | ב Bh, B                | בֵּית Bēth        | ב                    | 2                 |
| 3      | ג Gh, G                | גִּימֶל Gī'-mel   | ג                    | 3                 |
| 4      | ד Dh, D                | דָּלְתָה Dā'-leth | ד                    | 4                 |
| 5      | ה H                    | הֵא Hē            | ה                    | 5                 |
| 6      | ו V                    | וֹו Vāv           | ו                    | 6                 |
| 7      | ז Z                    | זַיִן Záyin       | ז                    | 7                 |
| 8      | ח Hh                   | חֵת Hhēth         | ח                    | 8                 |
| 9      | ט T                    | טֵת Tēth          | ט                    | 9                 |
| 10     | י Y                    | יְוֹד Yōdh        | י                    | 10                |
| 11     | ך כ Kh, K              | כָּפָה Kaph       | כ                    | 20                |
| 12     | ל L                    | לְמִיד Lā'-medh   | ל                    | 30                |
| 13     | ם מ M                  | מֵם Mēm           | ם                    | 40                |
| 14     | נ נ N                  | נוּן Nūn          | נ                    | 50                |
| 15     | ס S                    | סָמְךָ Sā'-mekh   | ס                    | 60                |
| 16     | ע —                    | עַיִן Áyin        | ע                    | 70                |
| 17     | פ פ Ph, P              | פֵּא Pe           | פ                    | 80                |
| 18     | צ צ Ts                 | צָדֵר Tsā'-dhē    | צ                    | 90                |
| 19     | ק K                    | קֹופָה Kōph       | ק                    | 100               |
| 20     | ר R                    | רֵישָׁה Rēsh      | ר                    | 200               |
| 21     | ש Sh, S                | שִׁין Shin        | ש                    | 300               |
| 22     | ת Th, T                | תֵּאוּבָה Tāv     | ת                    | 400               |

## II. CLASSIFICATION OF THE LETTERS, § 2.

| 1.  |         | 2.                        |
|---|---------|---------------------------|
| Gutturals, ע ח ה א                              | Weak,   | { י ר ה א Vowel-Letters.  |
| Palatals, ק כ ר ג                               |         | { צ ח ח א Gutturals.      |
| Linguals, ח נ ל ט ד                             | Medium, | { ר נ מ ל Liquids.        |
| Dentals, ש צ ס ז                                |         | { ש צ ס ז Sibilants.      |
| Labials, פ מ ו ב                                | Strong, | { פ ב Aspirates and       |
| ר shares the peculiarities<br>of the Gutturals. |         | { ק כ ג Mutes.<br>ט ת ד } |

### 3.

**אַיִתְןּוּ מֹשֶׁה וְכָלֵב**. Radicals the rest of the Alphabet.

## THE POINTS, § 4.

### *Long Vowels.*

Kā'mets ā  $\bar{=}$  | Páttahh  
Tsé're ē  $\bar{=}$  | Séghol  
Hhō'lem ō  $\bar{=}$  | Kā'mets-Hhātūph

### *Short Vowels.*

ă  $\bar{=}$  | Hhī'rik  $\bar{=}$  | ī or ī  
ě  $\bar{=}$  | Shū'rek  $\bar{=}$  | ū or ū  
᷑  $\bar{=}$  | Kib buts  $\bar{=}$

### *Doubtful Vowels.*

Pronounce ā as in *father*, ă as in *fat*, ē as in *there*, ě as in *met*, ī as in *machine*, ī as in *pin*, ō as in *note*, ṥ as in *not*, ū as in *rule*, ū as in *full*.

### § 7. Simple Sh'va $\bar{=}$ silent or vocal.

|          |   |
|----------|---|
| Compound | Hhātēph-Pattahh $\bar{=}$ ; thus צָמֵד <sup>a</sup> mōdh. |
| Sh'vas   | Hhātēph-Seghol $\bar{=}$ ; thus אָמֵר <sup>e</sup> mōr.   |
|          | Hhātēph-Kamets $\bar{=}$ ; thus אָנֵי <sup>e</sup> nī.    |

### § 8. Pattahh-furtive $\bar{=}$ with ע, ח or ט at the end of words.

§ 12. Daghesh-lene in ב ג ד פ כ ר  $\bar{=}$  removes aspiration.

§ 13. Daghesh-forte doubles; not found in ע ח ה א rarely in ר.

§ 14. Mappik in final ט when a consonant.

§ 15. Raphe  $\bar{=}$  opposite of Daghesh-lene, Daghesh-forte, or Mappik.

§ 21. Makkeph (־) connects words.

§ 22. Methegh  $\bar{=}$  second syllable before the accent.

### III. THE ACCENTS, § 16.

#### DISJUNCTIVES.

##### CLASS I. Emperors.

|            |                  |           |
|------------|------------------|-----------|
| 1. Sillūk  | (,)              | סִלּוּק : |
| 2. Athnahh | ( <sup>۸</sup> ) | אַתְנָה   |

##### CLASS II. Kings.

|                  |                                 |               |        |
|------------------|---------------------------------|---------------|--------|
| 3. S'gholta      | ( <sup>۵</sup> )                | סְגֻלֹּתָא    | postp. |
| 4. Zakēph Kātōn  | ( <sup>۶</sup> )                | זָקֵף קָטֹן   |        |
| 5. Zakēph Gadhol | ( <sup>۷</sup> )                | זָקֵף גָּדוֹל |        |
| 6. Tiphhā        | ( <sup>۸</sup> , <sup>۹</sup> ) | טִפְחָה       |        |

##### CLASS III. Dukes.

|                       |                   |            |        |
|-----------------------|-------------------|------------|--------|
| 7. R'bhi <sup>a</sup> | ( <sup>۱۰</sup> ) | רְבִיעַ    |        |
| 8. Shalsheleth        | ( <sup>۱۱</sup> ) | שְׁלֵשֶׁת  |        |
| 9. Zarka              | ( <sup>۱۲</sup> ) | זָרָקָא    | postp. |
| 10. Pashta            | ( <sup>۱۳</sup> ) | פְּשַׁתָּא | postp. |
| 11. Y'thībh           | ( <sup>۱۴</sup> ) | יְתִיבָּה  | prep.  |
| 12. T'bhir            | ( <sup>۱۵</sup> ) | תְּבִיר    |        |

##### CLASS IV. Counts.

|                      |                   |                      |       |
|----------------------|-------------------|----------------------|-------|
| 13. Pazər            | ( <sup>۱۶</sup> ) | פָּזָר               |       |
| 14. Karne Phārā      | ( <sup>۱۷</sup> ) | כָּרְנִי פָּרָה      |       |
| 15. T'līshā Gh'dholā | ( <sup>۱۸</sup> ) | תְּלִישָׁה גְּדוֹלָה | prep. |
| 16. Geresh           | ( <sup>۱۹</sup> ) | גְּרֵשָׁה            |       |
| 17. G'rashayim       | ( <sup>۲۰</sup> ) | גְּרַשְׁיִם          |       |
| 18. P'sik            | ( <sup>۲۱</sup> ) | פְּסִיקָה            |       |

##### CONJUNCTIVES. Servants.

|                     |                   |                      |        |
|---------------------|-------------------|----------------------|--------|
| 19. Merka           | (,)               | מְרַקָּה             |        |
| 20. Mūnahh          | (,)               | מְנוּחָה             |        |
| 21. Merka Kh'phūla  | ( <sup>۲۲</sup> ) | מְרַקָּה כְּפֻולָה   |        |
| 22. Mahpakh         | ( <sup>۲۳</sup> ) | מְהֻפָּךְ            |        |
| 23. Dargā           | ( <sup>۲۴</sup> ) | דָּרְגָּה            |        |
| 24. Kadhma          | ( <sup>۲۵</sup> ) | קְדֻמָּה             |        |
| 25. Yerahh ben Yomo | ( <sup>۲۶</sup> ) | יְרָהָה בֶּן-יּוֹמָה |        |
| 26. T'līshā K'tanna | ( <sup>۲۷</sup> ) | תְּלִישָׁה קְטַנָּה  | postp. |

#### IV. INSEPARABLE PREPOSITIONS AND VAV

##### CONJUNCTIVE, §§ 27, 28.

|  |     |     |                               |     |
|--|-----|-----|-------------------------------|-----|
| Primary form,                                | בָּ | בָּ | לִ                            | לִ  |
| Before vowelless Consonants,                 | בָּ | בָּ | לְ                            | לְ* |
| Before Gutturals with Compound Sh'va,        |     |     | the corresponding short vowel |     |
| Before monosyllables and accented syllables, | תָּ | בָּ | לְ                            | לְ  |
| With the contracted article,                 |     |     | the vowel of the article.     |     |

\* Also before the labials בַּ, מַ, and פַּ, but לְ before vowelless Yodh.

† With the interrogative בַּאֲשֶׁר, בַּמָּה, or בַּהֲנֵה.

#### THE PREPOSITION מִ, HE INTERROGATIVE, THE ARTICLE, AND THE INTERROGATIVE מָה.

|   |    |    |    |    |    |
|---|----|----|----|----|----|
| Before strong consonants,                         | מִ | מִ | מִ | מִ | מִ |
| Before vowelless consonants and strong gutturals, |    | מִ | מִ | מִ | מִ |
| Before weak gutturals,                            | מִ | מִ | מִ | מִ | מִ |
| Before gutturals with Kamets,                     | מִ | מִ | מִ | מִ | מִ |

\* But with a disjunctive accent commonly בְּ.

#### INSEPARABLE PREPOSITIONS WITH SUFFIXES.

##### S I N G U L A R .

|      |        |      |               |                                   |
|------|--------|------|---------------|-----------------------------------|
| 1 c. | בָּיִ  | לִי  | כִּמְנוֹרִי   | כִּמְנוֹרִי, כִּמְלִי, כִּמְלִי   |
| 2 m. | בָּקָ  | לְךָ | כִּמְנוֹךָ    | כִּמְנוֹךָ, כִּמְלִךָ             |
| 2 f. | בָּקָ  | לְךָ | —             | מִלְךָ                            |
| 3 m. | בָּנוּ | לְךָ | כִּמְנוֹדוֹתָ | כִּמְנוֹתָ, בִּמְלָדָתָ, מִלְנָהָ |
| 3 f. | בָּנוּ | לְךָ | כִּמְנוֹדוֹתָ | כִּמְנוֹתָה                       |

##### P L U R A L .

|      |         |        |                         |                     |
|------|---------|--------|-------------------------|---------------------|
| 1 c. | בָּנוּ  | לְנוּ  | כִּמְנוֹנוּ             | כִּמְנוֹנוּ         |
| 2 m. | בָּנוּם | לְנוּם | כִּמְנוֹנוּם, כִּבְּלָם | כִּבְּלָם           |
| 2 f. | בָּנוּן | לְנוּן | —                       | מִלְנָן             |
| 3 m. | בָּנוּם | לְנוּם | כִּמְנוֹנוּם, כִּבְּלָם | כִּבְּלָם, בִּגְלָם |
| 3 f. | בָּנוּן | לְנוּן | —                       | מִלְנָן             |

# V. PERSONAL PRONOUNS, § 29.

## SINGULAR.

|    |                  |          |                |                               |
|----|------------------|----------|----------------|-------------------------------|
| 1. | I                | אֵלֶּךְ  | We             | אַנְחָנוּ, נָהָנוּ, אַנְחָנָה |
| 2. | { Thou <i>m.</i> | אַתָּה   | Ye <i>m.</i>   | אַתָּם                        |
|    | { Thou <i>f.</i> | אַתְּךָ  | Ye <i>f.</i>   | אַתְּכָה                      |
| 3. | { He             | הוּא     | They <i>m.</i> | הֵמָּה                        |
|    | { She            | הָיָה    | They <i>f.</i> | הֵמָּה                        |
|    |                  | § 23. 3. |                |                               |

## SUFFIXES.

| Simple. | With union Vowels of Verbs.                  | With Sing. Nouns. | With Dual and Plur. Nouns.        |
|---------|--|-------------------|-----------------------------------|
| 1. c.   | ר, נִי (נִי)                                 | ר.                | ר.                                |
| pl.     | רִנְפָּה (נִנְפָּה)                          | רִנְפָּה          | רִנְפָּה                          |
| 2. m.   | (הָ) (הַ) (הַ) (הַ)                          | הָ (הַ)           | הָ (הַ)                           |
| pl.     | רִכְבָּם                                     | רִכְבָּם          | רִכְבָּם                          |
| 2. f.   | הָ, הַ, הַ, הַ                               | הָ                | הָ                                |
| pl.     | רִכְבָּנָן                                   | רִכְבָּנָן        | רִכְבָּנָן                        |
| 3. m.   | (הַנְּהִי) נִי (הַנְּהִי) נִי (הַנְּהִי) נִי | (הַ) (הַ) (הַ)    | (וְהַיִּה, יְהִי) יוֹם (יְמִינָה) |
| pl.     | רִיכְבָּם, מִרְכָּב (מִרְכָּב)               | רִיכְבָּם         | רִיכְבָּם, יְמִינָה               |
| 3. f.   | הָ, הַ, הַ, הַ                               | הָ                | הָ                                |
| pl.     | רִיכְבָּנָן (נְהִי) נִי (נְהִי) נִי          | רִיכְבָּנָן       | רִיכְבָּנָן                       |

## DEMONSTRATIVE.

Masc. Fem. Common.  
SING. הַזֶּה (זֶה) הַזֶּאת (זֶה, זֶת) *this.* PLUR. אֲלֹהִים, אֲלֹהִים *these.*

## RELATIVE.

שֶׁ *who* or *which*; abbreviated form שׁ (שׁ, שׁ, שׁ)

## INTERROGATIVE AND INDEFINITE.

מי *who?* or *whoever.* מה *what?* or *whatever.*

## VERBS.—THEIR SPECIES, §§ 31, 32.

1. Simple act. Kal קָטַל *to kill.*
2. " pass. Niphal נִקְטָל *to be killed.*
3. Intensive act. Piēl קָטַל *to kill many or to massacre.*
4. " pass. Pual קָטַל *to be massacred.*
5. Causative act. Hiphil הַקְטִיל *to cause to kill.*
6. " pass. Hophal הַקְטִיל *to be caused to kill.*
7. Reflexive Hithpaēl הַקְטִיל *to kill one's self.*

## VI. PARADIGM OF

|        |         | KAL.             | NIPHAL.          | PIEL.            | PUAL.            |
|--------|---------|------------------|------------------|------------------|------------------|
| PRET.  | 3 m.    | קָטַל            | גְּקָטַל         | קָטַל            | קָטַל            |
|        | 3 f.    | קָטַלהָ          | גְּקָטַלהָ       | קָטַלהָ          | קָטַלהָ          |
|        | 2 m.    | קָטַלְתָּ        | גְּקָטַלְתָּ     | קָטַלְתָּ        | קָטַלְתָּ        |
|        | 2 f.    | קָטַלְתָּהָ      | גְּקָטַלְתָּהָ   | קָטַלְתָּהָ      | קָטַלְתָּהָ      |
|        | 1 c.    | קָטַלְתִּי       | גְּקָטַלְתִּי    | קָטַלְתִּי       | קָטַלְתִּי       |
| Plur.  | 3 c.    | קָטַלְתִּים      | גְּקָטַלְתִּים   | קָטַלְתִּים      | קָטַלְתִּים      |
|        | 2 m.    | קָטַלְתָּם       | גְּקָטַלְתָּם    | קָטַלְתָּם       | קָטַלְתָּם       |
|        | 2 f.    | קָטַלְתָּהָן     | גְּקָטַלְתָּהָן  | קָטַלְתָּהָן     | קָטַלְתָּהָן     |
|        | 1 c.    | קָטַלְנִי        | גְּקָטַלְנִי     | קָטַלְנִי        | קָטַלְנִי        |
| INFIN. | absol.  | קָטוֹל           | הַקָּטוֹל        | קָטוֹל           | קָטוֹל           |
|        | constr. | קָטוֹל           | הַקָּטוֹל        | קָטוֹל           | (קָטוֹל)         |
| FUT.   | 3 m.    | יָקָטֵל          | יְקָטֵל          | יָקָטֵל          | יְקָטֵל          |
|        | 3 f.    | יָקָטֵלָהָ       | יְקָטֵלָהָ       | יָקָטֵלָהָ       | יְקָטֵלָהָ       |
|        | 2 m.    | יָקָטֵלְתָּ      | יְקָטֵלְתָּ      | יָקָטֵלְתָּ      | יְקָטֵלְתָּ      |
|        | 2 f.    | יָקָטֵלְתָּהָ    | יְקָטֵלְתָּהָ    | יָקָטֵלְתָּהָ    | יְקָטֵלְתָּהָ    |
|        | 1 c.    | יָקָטֵלְתִּי     | יְקָטֵלְתִּי     | יָקָטֵלְתִּי     | יְקָטֵלְתִּי     |
| Plur.  | 3 m.    | יָקָטֵלְתִּים    | יְקָטֵלְתִּים    | יָקָטֵלְתִּים    | יְקָטֵלְתִּים    |
|        | 3 f.    | יָקָטֵלְתָּהָן   | יְקָטֵלְתָּהָן   | יָקָטֵלְתָּהָן   | יְקָטֵלְתָּהָן   |
|        | 2 m.    | יָקָטֵלְתָּם     | יְקָטֵלְתָּם     | יָקָטֵלְתָּם     | יְקָטֵלְתָּם     |
|        | 2 f.    | יָקָטֵלְתָּהָנוּ | יְקָטֵלְתָּהָנוּ | יָקָטֵלְתָּהָנוּ | יְקָטֵלְתָּהָנוּ |
|        | 1 c.    | יָקָטֵלְנִי      | יְקָטֵלְנִי      | יָקָטֵלְנִי      | יְקָטֵלְנִי      |
| IMPER. | 2 m.    | קָטֵל            | הַקָּטוֹל        | קָטוֹל           | קָטוֹל           |
|        | 2 f.    | קָטֵלִי          | הַקָּטוֹלִי      | קָטוֹלִי         | קָטוֹלִי         |
| Plur.  | 2 m.    | קָטֵלְתָּ        | הַקָּטוֹלְתָּ    | קָטוֹלְתָּ       | wanting          |
|        | 2 f.    | קָטֵלְתָּהָן     | הַקָּטוֹלְתָּהָן | קָטוֹלְתָּהָן    | קָטוֹלְתָּהָן    |
| PART.  | act.    | קָטוֹל           | גְּקָטוֹל        | מְקָטוֹל         | מְקָטוֹל         |
|        | pass.   | קָטוֹל           | גְּקָטוֹל        |                  |                  |

## PERFECT VERBS, §§ 33–38.

| HUPHIL.        | HUPHAL.        | HITHPAEL.        | KAL ( <i>mid. ē</i> ). | KAL ( <i>mid. ô</i> ). |
|----------------|----------------|------------------|------------------------|------------------------|
| הַקְשִׁיל      | הַקְשִׁיל      | הַתְּקִשֵּׁל     | קָשֵׁד                 | שָׁכֵל                 |
| הַקְשִׁילָה    | הַקְשִׁילָה    | הַתְּקִשְׁלָה    | קָשְׁבָּה              | שָׁכְלָה               |
| הַקְשִׁילָת    | הַקְשִׁילָת    | הַתְּקִשְׁלָת    | קָשְׁרָה               | שָׁכְלָת               |
| הַקְשִׁילָתָה  | הַקְשִׁילָתָה  | הַתְּקִשְׁלָתָה  | קָשְׁרָה               | שָׁכְלָתָה             |
| הַקְשִׁילָתִי  | הַקְשִׁילָתִי  | הַתְּקִשְׁלָתִי  | קָשְׁרָה               | שָׁכְלָתִי             |
| הַקְשִׁילָנוּ  | הַקְשִׁילָנוּ  | הַתְּקִשְׁלָנוּ  | קָשְׁרָה               | שָׁכְלָנוּ             |
| הַקְשִׁילָתָם  | הַקְשִׁילָתָם  | הַתְּקִשְׁלָתָם  | קָשְׁרָתָם             | שָׁכְלָתָם             |
| הַקְשִׁילָתוֹן | הַקְשִׁילָתוֹן | הַתְּקִשְׁלָתוֹן | קָשְׁרָתוֹן            | שָׁכְלָתוֹן            |
| הַקְשִׁילָנוּג | הַקְשִׁילָנוּג | הַתְּקִשְׁלָנוּג | קָשְׁרָנוּג            | שָׁכְלָנוּג            |
| הַקְשִׁיל      | הַקְשִׁיל      | (הַתְּקִשְׁלָל)  | קָשְׁוד                | שָׁכְלוֹל              |
| הַקְשִׁיל      | הַקְשִׁיל      | הַתְּקִשְׁלָל    | קָבֵד                  | שָׁכֵל                 |
| וְקִשְׁיל      | וְקִשְׁיל      | וְתְּקִשְׁלָל    | וְקָבֵד                | וְשָׁכֵל               |
| פְּקִשְׁיל     | פְּקִשְׁיל     | פְּתִקְשִׁיל     | פְּקָבֵד               | פְּשָׁכֵל              |
| פְּקִשְׁיל     | פְּקִשְׁיל     | פְּתִקְשִׁיל     | פְּקָבֵד               | פְּשָׁכֵל              |
| פְּקִשְׁילִי   | פְּקִשְׁילִי   | פְּתִקְשִׁילִי   | פְּקָבֵדִי             | פְּשָׁכְלִי            |
| אֲקִשְׁיל      | אֲקִשְׁיל      | אֲתִקְשִׁיל      | אֲקָבֵד                | אֲשָׁכֵל               |
| וַקִּשְׁילָה   | וַקִּשְׁילָה   | וַתִּקְשְׁלָה    | וְקָבְרוֹה             | וְשָׁכְבָּה            |
| פְּקִשְׁלָה    | פְּקִשְׁילָה   | פְּתִקְשְׁלָה    | פְּקָבְרוֹה            | פְּשָׁכְבָּה           |
| פְּקִשְׁילָה   | פְּקִשְׁילָה   | פְּתִקְשְׁלָה    | פְּקָבְרוֹה            | פְּשָׁכְבָּה           |
| פְּקִשְׁלָה    | פְּקִשְׁילָה   | פְּתִקְשְׁלָה    | פְּקָבְרוֹה            | פְּשָׁכְבָּה           |
| נְקִשְׁיל      | נְקִשְׁיל      | נְתִקְשִׁיל      | נְקָבֵד                | נְשָׁכֵל               |
| הַקְשִׁיל      |                | הַתְּקִשְׁלָל    | קָבֵד                  |                        |
| הַקְשִׁילִי    |                | הַתְּקִשְׁלִי    | קָבְרוֹי               |                        |
| הַקְשִׁילָה    | wanting        | הַתְּקִשְׁלָה    | קָבְרוֹג               |                        |
| הַקְשִׁילָה    |                | הַתְּקִשְׁלָה    | קָבְרוֹה               |                        |
| מְקִשְׁיל      |                | מְתִקְשִׁיל      |                        |                        |

## VII. PARADIGM OF THE PERFECT

### SINGULAR.

| 1 com. | 2 masc. | 2 fem. | 3 masc. | 3 fem. |
|--------|---------|--------|---------|--------|
|--------|---------|--------|---------|--------|

#### KAL PRETERITE.

|               |                     |                         |                     |                     |                     |
|---------------|---------------------|-------------------------|---------------------|---------------------|---------------------|
| SING. 3 masc. | <b>קָטַלְנִי</b>    | <b>קָטַלְתָּךְ</b>      | <b>קָטַלְתָּה</b>   | <b>קָטַלְדָּה</b>   | <b>קָטַלְתָּה</b>   |
| 3 fem.        |                     |                         |                     | <b>קָטַלְתָּה</b>   | <b>קָטַלְתָּה</b>   |
| 2 masc.       | <b>קָטַלְתָּנוּ</b> | <b>קָטַלְתָּחָתָנוּ</b> | <b>קָטַלְתָּתָה</b> | <b>קָטַלְתָּתָה</b> | <b>קָטַלְתָּתָה</b> |
| 2 fem.        | <b>קָטַלְתָּנוּ</b> | <b>—</b>                | <b>—</b>            | <b>קָטַלְתָּתָה</b> | <b>קָטַלְתָּתָה</b> |
| 1 com.        | <b>—</b>            | <b>קָטַלְתָּיךְ</b>     | <b>קָטַלְתָּיךְ</b> | <b>קָטַלְתָּיךְ</b> | <b>קָטַלְתָּיךְ</b> |
| PLUR. 3 com.  | <b>קָטַלְנוּ</b>    | <b>קָטַלְנוּ</b>        | <b>קָטַלְנוּ</b>    | <b>קָטַלְנוּ</b>    | <b>קָטַלְנוּ</b>    |
| 2 masc.       | <b>קָטַלְנוּ</b>    | <b>—</b>                | <b>—</b>            | <b>קָטַלְנוּ</b>    | <b>קָטַלְנוּ</b>    |
| 1 com.        | <b>—</b>            | <b>קָטַלְנוּ</b>        | <b>קָטַלְנוּ</b>    | <b>קָטַלְנוּ</b>    | <b>קָטַלְנוּ</b>    |

|             |                  |                    |                   |                   |                   |
|-------------|------------------|--------------------|-------------------|-------------------|-------------------|
| INFINITIVE. | <b>קָטַלְנִי</b> | <b>קָטַלְתָּךְ</b> | <b>קָטַלְתָּה</b> | <b>קָטַלְדָּה</b> | <b>קָטַלְתָּה</b> |
|-------------|------------------|--------------------|-------------------|-------------------|-------------------|

#### FUTURE.

|               |                     |                       |                       |                     |                     |
|---------------|---------------------|-----------------------|-----------------------|---------------------|---------------------|
| SING. 3 masc. | <b>וְקָטַלְתָּה</b> | <b>וְקָטַלְתָּנִי</b> | <b>וְקָטַלְתָּךְ</b>  | <b>וְקָטַלְתָּה</b> | <b>וְקָטַלְתָּה</b> |
| PLUR. 3 masc. | <b>וְקָטַלְתָּה</b> | <b>וְקָטַלְתָּנִי</b> | <b>וְקָטַלְתָּנִי</b> | <b>וְקָטַלְתָּה</b> | <b>וְקָטַלְתָּה</b> |

#### IMPERATIVE.

|               |                  |          |          |                   |                   |
|---------------|------------------|----------|----------|-------------------|-------------------|
| SING. 2 masc. | <b>קָטַלְנִי</b> | <b>—</b> | <b>—</b> | <b>קָטַלְתָּה</b> | <b>קָטַלְתָּה</b> |
|---------------|------------------|----------|----------|-------------------|-------------------|

#### PIEL PRETERITE.

|               |                  |                    |                   |                   |                   |
|---------------|------------------|--------------------|-------------------|-------------------|-------------------|
| SING. 3 masc. | <b>קָטַלְנִי</b> | <b>קָטַלְתָּךְ</b> | <b>קָטַלְתָּה</b> | <b>קָטַלְדָּה</b> | <b>קָטַלְתָּה</b> |
|---------------|------------------|--------------------|-------------------|-------------------|-------------------|

#### HIPHIL PRETERITE.

|               |                      |                       |                      |                      |                      |
|---------------|----------------------|-----------------------|----------------------|----------------------|----------------------|
| SING. 3 masc. | <b>הִקָּטַלְתָּה</b> | <b>הִקָּטַלְתָּךְ</b> | <b>הִקָּטַלְתָּה</b> | <b>הִקָּטַלְדָּה</b> | <b>הִקָּטַלְתָּה</b> |
|---------------|----------------------|-----------------------|----------------------|----------------------|----------------------|

VERBS WITH SUFFIXES, § 42.

PLURAL.

1 *com.*

2 *masc.*

2 *fem.*

3 *masc.*

3 *fem.*

|              |              |                |              |                 |
|--------------|--------------|----------------|--------------|-----------------|
| קָטַלְנָה    | קָטַלְבָם    | קָטַלְבָנָה    | קָטַלְמָם    | קָטַלְנוֹן      |
| קָטַלְתָהּ   | קָטַלְתָבָם  | קָטַלְתָבָנָה  | קָטַלְתָמָם  | קָטַלְתָנוֹן    |
| קָטַלְתָנָה  | —            | —              | קָטַלְתָנָם  | קָטַלְתָנוֹן    |
| קָטַלְתָנִי  | —            | —              | קָטַלְתָנִים | קָטַלְתָנוֹין   |
| —            | קָטַלְזִיבָם | קָטַלְזִיבָנָה | קָטַלְזִיבָם | קָטַלְזִיבָנוֹן |
| קָטַלְזָנוֹה | קָטַלְזָבָם  | קָטַלְזָבָנָה  | קָטַלְזָם    | קָטַלְזָנוֹן    |
| קָטַלְתָנָהּ | —            | —              | קָטַלְתָנָם  | קָטַלְתָנוֹן    |
| —            | קָטַלְנוֹבָם | קָטַלְנוֹבָנָה | קָטַלְנוֹבָם | קָטַלְנוֹבָנוֹן |

|                  |              |                |              |               |
|------------------|--------------|----------------|--------------|---------------|
| קָטְלָנָה        | קָטְלָבָם    | קָטְלָבָנָה    | קָטְלָמָם    | קָטְלָנוֹן    |
| { בְּקָטְלָנָה } | בְּקָטְלָבָם | בְּקָטְלָבָנָה | בְּקָטְלָמָם | בְּקָטְלָנוֹן |
| { בְּקָטְלָנָה } | בְּקָטְלָבָם | בְּקָטְלָבָנָה | בְּקָטְלָמָם | בְּקָטְלָנוֹן |
| בְּקָטְלָנִי     | —            | —              | —            | —             |

|               |               |                 |             |               |
|---------------|---------------|-----------------|-------------|---------------|
| קָטְלָנָה     | —             | —               | קָטְלָמָם   |               |
| קָטְלָנָה     | קָטְלָבָם     | קָטְלָבָנָה     | קָטְלָמָם   | קָטְלָנוֹן    |
| הַקָּטְלִינָה | הַקָּטְלִיבָם | הַקָּטְלִיבָנָה | הַקָּטְלִים | הַקָּטְלִינָן |

VIII. PARADIGM OF PE GUTTURAL VERBS, § 53.

|               | KAL.        | NIPHAL.      | HIPHIL.       | HOPHAL.       | נָא FUT.      |
|---------------|-------------|--------------|---------------|---------------|---------------|
| PRET. 3 m.    | עָמַד       | נִעְמַד      | הַעֲמִיד      | הַעֲמִיד      | יָאַבֵּל      |
| 3 f.          | עָמַתָּה    | נִעְמַתָּה   | הַעֲמִיתָה    | הַעֲמִיתָה    | תָּאַבֵּל     |
| 2 m.          | עָמַק       | נִעְמַק      | הַעֲמִיק      | הַעֲמִיק      | תָּאַבֵּל     |
| 2 f.          | עָמַתָּת    | נִעְמַתָּת   | הַעֲמִיתָת    | הַעֲמִיתָת    | תָּאַבֵּל     |
| 1 c.          | עָמַדְתִּי  | נִעְמַדְתִּי | הַעֲמִידְתִּי | הַעֲמִידְתִּי | אַבֵּל        |
| Plur.         | 3 c.        | עָמַדוּ      | נִעְמַדוּ     | הַעֲמִידוּ    | יָאַבֵּלוּ    |
|               | 2 m.        | עָמַדים      | נִעְמַדים     | הַעֲמִידָם    | תָּאַבֵּלוּ   |
|               | 2 f.        | עָמַתָּנוּ   | נִעְמַתָּנוּ  | הַעֲמִיתָנוּ  | תָּאַבֵּלוּ   |
|               | 1 c.        | עָמַדָּנוּ   | נִעְמַדָּנוּ  | הַעֲמִידָנוּ  | תָּאַבֵּלוּ   |
|               |             |              |               |               | נָאַבֵּל      |
| INFIN. Absol. | עָמֹד       | הַעֲמִיד     | הַעֲמִיד      | הַעֲמִיד      |               |
| Constr.       | עָמֹד       | הַעֲמִיד     | הַעֲמִיד      | הַעֲמִיד      | KAL (fut. a.) |
| FUT. 3 m.     | יַעֲמֹד     | יַעֲמִיד     | יַעֲמִיד      | יַעֲמִיד      | יָהֻזֶּק      |
| 3 f.          | יַעֲמַד     | יַעֲמִיד     | יַעֲמִיד      | יַעֲמִיד      | יָהֻזֶּק      |
| 2 m.          | יַעֲמַד     | יַעֲמִיד     | יַעֲמִיד      | יַעֲמִיד      | יָהֻזֶּק      |
| 2 f.          | יַעֲמַלְיִי | יַעֲמִידִי   | יַעֲמִידִי    | יַעֲמִידִי    | יָהֻזֶּקְיִי  |
| 1 c.          | אַעֲמָד     | אַעֲמִיד     | אַעֲמִיד      | אַעֲמִיד      | אָהֻזֶּק      |
| Plur.         | 3 m.        | יַעֲמָדוּ    | יַעֲמִידוּ    | יַעֲמִידוּ    | יָהֻזֶּקוּ    |
|               | 3 f.        | יַעֲמַדוּ    | יַעֲמִידוּ    | יַעֲמִידוּ    | יָהֻזֶּקוּ    |
|               | 2 m.        | יַעֲמָדוּ    | יַעֲמִידוּ    | יַעֲמִידוּ    | יָהֻזֶּקוּ    |
|               | 2 f.        | יַעֲמַדוּ    | יַעֲמִידוּ    | יַעֲמִידוּ    | יָהֻזֶּקוּ    |
|               | 1 c.        | יַעֲמַד      | יַעֲמִיד      | יַעֲמִיד      | יָהֻזֶּק      |
| IMPER. 2 m.   | עָמֹד       | הַעֲמִיד     | הַעֲמִיד      |               | הָזֶק         |
| 2 f.          | עָמְלִי     | הַעֲמִילִי   | הַעֲמִילִי    |               | הָזֶקְיִי     |
| Plur.         | 2 m.        | עָמֹדוּ      | הַעֲמִידוּ    | הַעֲמִידוּ    | הָזֶקְוּ      |
|               | 2 f.        | עָמְדוּ      | הַעֲמִידוּ    | הַעֲמִידוּ    | הָזֶקְוּ      |
| PART. Act.    | עָמֹד       | הַעֲמִיד     | הַעֲמִיד      |               |               |
| Pass.         | עָמַד       | נִעְמַד      | נִעְמַד       | מִעֲמַד       |               |

## IX. PARADIGM OF AYIN GUTTURAL VERBS, § 54.

|               | KAL.         | NIPHAL.        | PIEL.        | DUAL.        | HITHPAEL.      |
|---------------|--------------|----------------|--------------|--------------|----------------|
| PRET. 3 m.    | קָאֵל        | קָאַל          | קָאֵל        | קָאֵל        | הָרְקָאֵל      |
| 3 f.          | קָאֵהֶת      | קָאַהֶת        | קָאֵהֶת      | קָאֵהֶת      | הָרְקָאֵהֶת    |
| 2 m.          | קָאֵלֶת      | קָאַלֶת        | קָאֵלֶת      | קָאֵלֶת      | הָרְקָאֵלֶת    |
| 2 f.          | קָאֵלֶת      | קָאַלֶת        | קָאֵלֶת      | קָאֵלֶת      | הָרְקָאֵלֶת    |
| 1 c.          | קָאֵלֶץ      | קָאַלֶץ        | קָאֵלֶץ      | קָאֵלֶץ      | הָרְקָאֵלֶץ    |
| Plur. 3 c.    | קָאֵלִים     | קָאַלִים       | קָאֵלִים     | קָאֵלִים     | הָרְקָאֵלִים   |
| 2 m.          | קָאֵלִתָם    | קָאַלִתָם      | קָאֵלִתָם    | קָאֵלִתָם    | הָרְקָאֵלִתָם  |
| 2 f.          | קָאֵלִתָן    | קָאַלִתָן      | קָאֵלִתָן    | קָאֵלִתָן    | הָרְקָאֵלִתָן  |
| 1 c.          | קָאֵלִיתָה   | קָאַלִיתָה     | קָאֵלִיתָה   | קָאֵלִיתָה   | הָרְקָאֵלִיתָה |
| INFIN. Absol. | קָאֵל        | הָרְקָאֵל      | קָאֵل        | קָאֵל        | הָרְקָאֵל      |
| Constr.       | בָּאֵל       | הָרְקָאֵל      | בָּאֵל       | בָּאֵל       | הָרְקָאֵל      |
| FUT. 3 m.     | יָקָאֵל      | יָקָאַל        | יָקָאֵל      | יָקָאֵל      | וְיָקָאֵל      |
| 3 f.          | יָקָאֵלֶת    | יָקָאַלֶת      | יָקָאֵלֶת    | יָקָאֵלֶת    | וְיָקָאֵלֶת    |
| 2 m.          | יָקָאֵל      | יָקָאַל        | יָקָאֵל      | יָקָאֵל      | וְיָקָאֵל      |
| 2 f.          | יָקָאֵלֶת    | יָקָאַלֶת      | יָקָאֵלֶת    | יָקָאֵלֶת    | וְיָקָאֵלֶת    |
| 1 c.          | יָקָאֵלֶץ    | יָקָאַלֶץ      | יָקָאֵלֶץ    | יָקָאֵלֶץ    | וְיָקָאֵלֶץ    |
| Plur. 3 m.    | יָקָאֵלִים   | יָקָאַלִים     | יָקָאֵלִים   | יָקָאֵלִים   | וְיָקָאֵלִים   |
| 3 f.          | יָקָאֵלִיתָה | יָקָאַלִיתָה   | יָקָאֵלִיתָה | יָקָאֵלִיתָה | וְיָקָאֵלִיתָה |
| 2 m.          | יָקָאֵלִתָן  | יָקָאַלִתָן    | יָקָאֵלִתָן  | יָקָאֵלִתָן  | וְיָקָאֵלִתָן  |
| 2 f.          | יָקָאֵלִתָה  | יָקָאַלִתָה    | יָקָאֵלִתָה  | יָקָאֵלִתָה  | וְיָקָאֵלִתָה  |
| 1 c.          | יָקָאֵלִיתָה | יָקָאַלִתָה    | יָקָאֵלִיתָה | יָקָאֵלִיתָה | וְיָקָאֵלִיתָה |
| IMPER. 2 m.   | קָאֵל        | הָרְקָאֵל      | קָאֵל        | קָאֵל        | הָרְקָאֵל      |
| 2 f.          | קָאֵלֶת      | הָרְקָאֵלֶת    | קָאֵלֶת      | wanting      | הָרְקָאֵלֶת    |
| Plur. 2 m.    | קָאֵלִים     | הָרְקָאֵלִים   | קָאֵלִים     | קָאֵלִים     | הָרְקָאֵלִים   |
| 2 f.          | קָאֵלִיתָה   | הָרְקָאֵלִיתָה | קָאֵלִיתָה   | קָאֵלִיתָה   | הָרְקָאֵלִיתָה |
| PART. Act.    | בָּאֵל       | מִקָּאֵל       | מִקָּאֵל     | מִקָּאֵל     | מִירְקָאֵל     |
| Pass.         | בָּאֵל       | מִקָּאֵל       | מִקָּאֵל     | מִקָּאֵל     | מִירְקָאֵל     |

X. PARADIGM OF LAMEDH GUTTURAL VERBS, § 55.

|               | KAL.             | NIPHAL.          | PIEL.            | HIPHIL.           | HITHPAEL.         |
|---------------|------------------|------------------|------------------|-------------------|-------------------|
| PRET. 3 m.    | שָׁלַח           | נִשְׁלַח         | שָׁלַח           | הָשְׁלִיח         | הָשְׁלִיחָה       |
| 3 f.          | שָׁלַחוּ         | נִשְׁלַחוּ       | שָׁלַחוּ         | הָשְׁלִיחָה       | הָשְׁלִיחָה       |
| 2 m.          | שָׁלַחַת         | נִשְׁלַחַת       | שָׁלַחַת         | הָשְׁלִיחַת       | הָשְׁלִיחַת       |
| 2 f.          | שָׁלַחַת         | נִשְׁלַחַת       | שָׁלַחַת         | הָשְׁלִיחַת       | הָשְׁלִיחַת       |
| 1 c.          | שָׁלַחַץ         | נִשְׁלַחַץ       | שָׁלַחַץ         | הָשְׁלִיחַץ       | הָשְׁלִיחַץ       |
| Plur. 3 c.    | שָׁלַחוּ         | נִשְׁלַחוּ       | שָׁלַחוּ         | הָשְׁלִיחָה       | הָשְׁלִיחָה       |
| 2 m.          | שָׁלַחֲתָם       | נִשְׁלַחֲתָם     | שָׁלַחֲתָם       | הָשְׁלִיחָתָם     | הָשְׁלִיחָתָם     |
| 2 f.          | שָׁלַחֲתָן       | נִשְׁלַחֲתָן     | שָׁלַחֲתָן       | הָשְׁלִיחָתָן     | הָשְׁלִיחָתָן     |
| 1 c.          | שָׁלַחֲנָה       | נִשְׁלַחֲנָה     | שָׁלַחֲנָה       | הָשְׁלִיחָנָה     | הָשְׁלִיחָנָה     |
| INFIN. Absol. | שָׁלֹוח          | נִשְׁלֹח         | שָׁלֹוח          | הָשְׁלִיח         | —                 |
| Constr.       | שָׁלֹוח          | הָשְׁלִיח        | שָׁלֹוח          | הָשְׁלִיח         | הָשְׁלִיח         |
| FUT. 3 m.     | יִשְׁלַח         | יִשְׁלַח         | יִשְׁלַח         | יִשְׁלִיח         | יִשְׁלִיח         |
| 3 f.          | תִּשְׁלַח        | תִּשְׁלַח        | תִּשְׁלַח        | תִּשְׁלִיח        | תִּשְׁלִיח        |
| 2 m.          | תִּשְׁלַח        | תִּשְׁלַח        | תִּשְׁלַח        | תִּשְׁלִיח        | תִּשְׁלִיח        |
| 2 f.          | תִּשְׁלַחְתִּי   | תִּשְׁלַחְתִּי   | תִּשְׁלַחְתִּי   | תִּשְׁלִיחְתִּי   | תִּשְׁלִיחְתִּי   |
| 1 c.          | אִשְׁלַח         | אִשְׁלַח         | אִשְׁלַח         | אִשְׁלִיח         | אִשְׁלִיח         |
| Plur. 3 m.    | וַיִּשְׁלַחְתָּ  | וַיִּשְׁלַחְתָּ  | וַיִּשְׁלַחְתָּ  | וַיִּשְׁלִיחְתָּ  | וַיִּשְׁלִיחְתָּ  |
| 3 f.          | תִּשְׁלַחְנָה    | תִּשְׁלַחְנָה    | תִּשְׁלַחְנָה    | תִּשְׁלִיחְנָה    | תִּשְׁלִיחְנָה    |
| 2 m.          | תִּשְׁלַחְתָּ    | תִּשְׁלַחְתָּ    | תִּשְׁלַחְתָּ    | תִּשְׁלִיחְתָּ    | תִּשְׁלִיחְתָּ    |
| 2 f.          | תִּשְׁלַחְתָּהָה | תִּשְׁלַחְתָּהָה | תִּשְׁלַחְתָּהָה | תִּשְׁלִיחְתָּהָה | תִּשְׁלִיחְתָּהָה |
| 1 c.          | נִשְׁלַח         | נִשְׁלַח         | נִשְׁלַח         | נִשְׁלִיח         | נִשְׁלִיח         |
| IMPER. 2 m.   | שְׁלַח           | הָשְׁלַח         | שְׁלַח           | הָשְׁלִיח         | הָשְׁלִיח         |
| 2 f.          | שְׁלַחְרִי       | הָשְׁלַחְרִי     | שְׁלַחְרִי       | הָשְׁלִיחְרִי     | הָשְׁלִיחְרִי     |
| Plur. 2 m.    | שְׁלַחְתָּ       | הָשְׁלַחְתָּ     | שְׁלַחְתָּ       | הָשְׁלִיחְתָּ     | הָשְׁלִיחְתָּ     |
| 2 f.          | הָשְׁלַחְתָּהָה  | הָשְׁלַחְתָּהָה  | שְׁלַחְתָּהָה    | הָשְׁלִיחְתָּהָה  | הָשְׁלִיחְתָּהָה  |
| PART. Act.    | שְׁלֹוח          | מִשְׁלֹוח        | מִשְׁלֹוח        | מִשְׁלִיח         | מִשְׁלִיח         |
| Pass.         | שְׁלֹוחָה        | נִשְׁלֹוחָה      | —                | —                 | —                 |

## XI. PARADIGM OF PE NUN VERBS, § 56.

|               | KAL.            | NIPHAL.         | HIPHAL.         | HOPHAL.           | KAL.              |
|---------------|-----------------|-----------------|-----------------|-------------------|-------------------|
| PRET. 3 m.    | נָשַׁטֵּךְ      | נָשַׁטֵּכְ      | הָשַׁטֵּשׁ      | הָשַׁטֵּשׁ        | נָשַׁטֵּךְ        |
| 3 f.          | נָשַׁטֵּהָ      | נָשַׁטֵּהָ      | הָשַׁטֵּהָ      | הָשַׁטֵּהָ        | נָשַׁטֵּהָ        |
| 2 m.          | נָשַׁטֵּתְ      | נָשַׁטֵּתְ      | הָשַׁטֵּתְ      | הָשַׁטֵּתְ        | נָשַׁטֵּתְ        |
| 2 f.          | נָשַׁטֵּתָ      | נָשַׁטֵּתָ      | הָשַׁטֵּתָ      | הָשַׁטֵּתָ        | נָשַׁטֵּתָ        |
| 1 c.          | נָשַׁטֵּתְךָ    | נָשַׁטֵּתְךָ    | הָשַׁטֵּתְךָ    | הָשַׁטֵּתְךָ      | נָשַׁטֵּתְךָ      |
| Plur. 3 c.    | נָשַׁטֵּתָם     | נָשַׁטֵּתָם     | הָשַׁטֵּתָם     | הָשַׁטֵּתָם       | נָשַׁטֵּתָם       |
| 2 m.          | נָשַׁטֵּתָם     | נָשַׁטֵּתָם     | הָשַׁטֵּתָם     | הָשַׁטֵּתָם       | נָשַׁטֵּתָם       |
| 2 f.          | נָשַׁטֵּתָןָ    | נָשַׁטֵּתָןָ    | הָשַׁטֵּתָןָ    | הָשַׁטֵּתָןָ      | נָשַׁטֵּתָןָ      |
| 1 c.          | נָשַׁטֵּתָנוּ   | נָשַׁטֵּתָנוּ   | הָשַׁטֵּתָנוּ   | הָשַׁטֵּתָנוּ     | נָשַׁטֵּתָנוּ     |
| INFIN. Absol. | נָשַׁטֵּשׁ      | נָשַׁטֵּשׁ      | הָשַׁטֵּשׁ      | הָשַׁטֵּשׁ        | נָשַׁטֵּשׁ        |
| Constr.       | נָשַׁטֵּתְ      | נָשַׁטֵּתְ      | הָשַׁטֵּתְ      | הָשַׁטֵּתְ        | נָשַׁטֵּתְ        |
| FUT. 3 m.     | נָשַׁטֵּאֵךְ    | נָשַׁטֵּאֵךְ    | הָשַׁטֵּאֵשׁ    | הָשַׁטֵּאֵשׁ      | נָשַׁטֵּאֵךְ      |
| 3 f.          | נָשַׁטֵּאֵהָ    | נָשַׁטֵּאֵהָ    | הָשַׁטֵּאֵהָ    | הָשַׁטֵּאֵהָ      | נָשַׁטֵּאֵהָ      |
| 2 m.          | נָשַׁטֵּאֵתְ    | נָשַׁטֵּאֵתְ    | הָשַׁטֵּאֵתְ    | הָשַׁטֵּאֵתְ      | נָשַׁטֵּאֵתְ      |
| 2 f.          | נָשַׁטֵּאֵתָ    | נָשַׁטֵּאֵתָ    | הָשַׁטֵּאֵתָ    | הָשַׁטֵּאֵתָ      | נָשַׁטֵּאֵתָ      |
| 1 c.          | נָשַׁטֵּאֵתְךָ  | נָשַׁטֵּאֵתְךָ  | הָשַׁטֵּאֵתְךָ  | הָשַׁטֵּאֵתְךָ    | נָשַׁטֵּאֵתְךָ    |
| Plur. 3 m.    | נָשַׁטֵּאֵתָם   | נָשַׁטֵּאֵתָם   | הָשַׁטֵּאֵתָם   | הָשַׁטֵּאֵתָם     | נָשַׁטֵּאֵתָם     |
| 3 f.          | נָשַׁטֵּאֵתָם   | נָשַׁטֵּאֵתָם   | הָשַׁטֵּאֵתָם   | הָשַׁטֵּאֵתָם     | (נָשַׁטֵּאֵתָם)   |
| 2 m.          | נָשַׁטֵּאֵתָןָ  | נָשַׁטֵּאֵתָןָ  | הָשַׁטֵּאֵתָןָ  | הָשַׁטֵּאֵתָןָ    | נָשַׁטֵּאֵתָןָ    |
| 2 f.          | נָשַׁטֵּאֵתָןָה | נָשַׁטֵּאֵתָןָה | הָשַׁטֵּאֵתָןָה | הָשַׁטֵּאֵתָןָה   | (נָשַׁטֵּאֵתָןָה) |
| 1 c.          | נָשַׁטֵּאֵתָנוּ | נָשַׁטֵּאֵתָנוּ | הָשַׁטֵּאֵתָנוּ | הָשַׁטֵּאֵתָנוּ   | נָשַׁטֵּאֵתָנוּ   |
| IMPER. 2 m.   | נָשַׁטֵּאֵ      | נָשַׁטֵּאֵ      | הָשַׁטֵּאֵ      | הָשַׁטֵּאֵ        | נָשַׁטֵּאֵ        |
| 2 f.          | נָשַׁטֵּאֵתְךָ  | נָשַׁטֵּאֵתְךָ  | הָשַׁטֵּאֵתְךָ  | wanting           | נָשַׁטֵּאֵתְךָ    |
| Plur. 2 m.    | נָשַׁטֵּאֵתָם   | נָשַׁטֵּאֵתָם   | הָשַׁטֵּאֵתָם   | הָשַׁטֵּאֵתָם     | נָשַׁטֵּאֵתָם     |
| 2 f.          | נָשַׁטֵּאֵתָןָה | נָשַׁטֵּאֵתָןָה | הָשַׁטֵּאֵתָןָה | (הָשַׁטֵּאֵתָןָה) | (נָשַׁטֵּאֵתָןָה) |
| PART. Act.    | נָשַׁטֵּאֵ      | נָשַׁטֵּאֵ      | הָשַׁטֵּאֵ      | הָשַׁטֵּאֵ        | נָשַׁטֵּאֵ        |
| Pass.         | נָשַׁטֵּאֵתְךָ  | נָשַׁטֵּאֵתְךָ  | הָשַׁטֵּאֵתְךָ  | הָשַׁטֵּאֵתְךָ    | נָשַׁטֵּאֵתְךָ    |

XII. PARADIGM OF AVIN

|               | KAL.         |                | NIPHAL.          | PIEAS.           |
|---------------|--------------|----------------|------------------|------------------|
| PRET. 3 m.    | כָּבַד       | כָּבֵד         | נִכְבַּד         | סִכְבָּב         |
| 3 f.          | כָּבַתָּה    | סָבַתָּה       | נִסְבַּתָּה      | סִכְבָּתָה       |
| 2 m.          | (כָּבָבָה)   | סְבָבָה        | נִסְבָּוֹת       | סִכְבָּבָת       |
| 2 f.          | (כָּבָבָתָה) | סְבָבָות       | נִסְבָּוֹת       | סִכְבָּבָתָה     |
| 1 c.          | כָּבָבָתִי   | סְבָבָותִי     | נִסְבָּוֹתִי     | סִכְבָּבָתִי     |
| Plur. 3 c.    | כָּבָבָוֹת   | סְבָבָוֹת      | נִסְבָּוֹתָוֹת   | סִכְבָּבָוֹת     |
| 2 m.          | (כָּבָבָתָם) | סְבָבָתָם      | נִסְבָּוֹתָם     | סִכְבָּבָתָם     |
| 2 f.          | (כָּבָבָתָן) | סְבָבָתָן      | נִסְבָּוֹתָן     | סִכְבָּבָתָן     |
| 1 c.          | כָּבָבָנוֹת  | סְבָבָנוֹת     | נִסְבָּוֹתָנוֹת  | סִכְבָּבָנוֹת    |
| INFIN. Absol. | כָּבָבָב     | כָּבֵב         | הַכָּזָבָב       | סִכְבָּבָב       |
| Constr.       | כָּבָבָב     | כָּבֵב         | הַחֲבָבָב        | סִכְבָּבָב       |
| FUT. 3 m.     | יָכַב        | יָכֵב          | יָכָבָב          | יִסְכְּבָב       |
| 3 f.          | יָכַבָּה     | יָכֵבָה        | יָכָבָבָה        | יִסְכְּבָבָה     |
| 2 m.          | יָכַבָּה     | יָכֵבָה        | יָכָבָבָה        | יִסְכְּבָבָה     |
| 2 f.          | יָכַבָּתִי   | יָכֵבָתִי      | יָכָבָבָתִי      | יִסְכְּבָבָתִי   |
| 1 c.          | אָכַבָּה     | אָכֵבָה        | אָכָבָבָה        | אִסְכְּבָבָה     |
| Plur. 3 m.    | יָכַבָּוֹת   | יָכֵבָוֹת      | יָכָבָבָוֹת      | יִסְכְּבָבָוֹת   |
| 3 f.          | יָכַבָּיִנה  | יָכֵבָיִנה     | יָכָבָבָיִנה     | יִסְכְּבָבָיִנה  |
| 2 m.          | יָכַבָּבָה   | יָכֵבָבָה      | יָכָבָבָבָה      | יִסְכְּבָבָבָה   |
| 2 f.          | יָכַבָּיִנה  | יָכֵבָיִנה     | יָכָבָבָיִנה     | יִסְכְּבָבָיִנה  |
| 1 c.          | נָכַבָּה     | נָכֵבָה        | נָכָבָבָה        | נִסְכְּבָבָה     |
| IMPER. 2 m.   | כָּבֵב       | הַכָּפֶבֶב     | הַכָּפֶבֶב       | סִכְבָּבָב       |
| 2 f.          | סָבֵבִי      | הַכָּפֶבֶבִי   | הַכָּפֶבֶבִי     | סִכְבָּבָבִי     |
| Plur. 2 m.    | סְבָבָוֹת    | הַכָּפֶבֶבָוֹת | הַכָּפֶבֶבָוֹת   | סִכְבָּבָבָוֹת   |
| 2 f.          | סָבָבִינה    | הַכָּפֶבֶבִינה | הַכָּפֶבֶבֶבִינה | סִכְבָּבָבֶבִינה |
| PART. Act.    | סְבָבָבָב    |                |                  | יִסְכְּבָבָבָב   |
| Pass.         | סְבָבָבָבָב  |                |                  | נִסְכְּבָבָבָב   |



XIII. PARADIGM OF AYIN VAV

|               | KAL.       | NIPHAL.       | PIEL.       | PUAL.       |
|---------------|------------|---------------|-------------|-------------|
| PRET. 3 m.    | קָם        | נִקְרָם       | קוֹרְבָּם   | קוֹרְבָּם   |
| 3 f.          | קָרְבָּתָה | נִקְרָבָתָה   | קוֹרְבָּתָה | קוֹרְבָּתָה |
| 2 m.          | קָרְבָּתָה | נִקְרָבָתָה   | קוֹרְבָּתָה | קוֹרְבָּתָה |
| 2 f.          | קָרְבָּתָה | נִקְרָבָתָה   | קוֹרְבָּתָה | קוֹרְבָּתָה |
| 1 c.          | קָרְבָּתָה | נִקְרָבָתָה   | קוֹרְבָּתָה | קוֹרְבָּתָה |
| Plur. 3 c.    | קָרְבָּנוּ | נִקְרָבָנוּ   | קוֹרְבָּנוּ | קוֹרְבָּנוּ |
| 2 m.          | קָרְבָּנוּ | נִקְרָבָנוּ   | קוֹרְבָּנוּ | קוֹרְבָּנוּ |
| 2 f.          | קָרְבָּנוּ | נִקְרָבָנוּ   | קוֹרְבָּנוּ | קוֹרְבָּנוּ |
| 1 c.          | קָרְבָּנוּ | נִקְרָבָנוּ   | קוֹרְבָּנוּ | קוֹרְבָּנוּ |
| INFIN. Absol. | קָרָם      | הַקָּרָם      |             |             |
| Constr.       | קָרִים     | הַקָּרִים     | קוֹרְבָּם   |             |
| FUT. 3 m.     | יָקִים     | יִקְרָם       | יִקְרְבָּם  | יִקְרְבָּם  |
| 3 f.          | יָקִים     | יִקְרָם       | יִקְרְבָּם  | יִקְרְבָּם  |
| 2 m.          | יָקִים     | יִקְרָם       | יִקְרְבָּם  | יִקְרְבָּם  |
| 2 f.          | יָקִים     | יִקְרָם       | יִקְרְבָּם  | יִקְרְבָּם  |
| 1 c.          | אָקִים     | אִקְרָם       | אִקְרְבָּם  | אִקְרְבָּם  |
| Plur. 3 m.    | יָקִיבוּ   | יִקְרָמוּ     | יִקְרְבוּ   | יִקְרְבוּ   |
| 3 f.          | יָקִיבוּ   | יִקְרָמוּ     | יִקְרְבוּ   | יִקְרְבוּ   |
| 2 m.          | יָקִיבוּ   | יִקְרָמוּ     | יִקְרְבוּ   | יִקְרְבוּ   |
| 2 f.          | יָקִיבוּ   | יִקְרָמוּ     | יִקְרְבוּ   | יִקְרְבוּ   |
| 1 c.          | נִקְרָם    | נִקְרָם       | נִקְרְבָּם  | נִקְרְבָּם  |
| IMPER. 2 m.   | קִים       | הַקָּרִים     | קוֹרְבָּם   |             |
| 2 f.          | קִים       | הַקָּרְבָּתָה | קוֹרְבָּתָה | wanting     |
| Plur. 2 m.    | קִיבוּ     | הַקָּרָמוּ    | קוֹרְבָּמוּ |             |
| 2 f.          | קִיבוּ     | הַקָּרְבָּנוּ | קוֹרְבָּנוּ |             |
| PART. Act.    | קָם        |               | מִקְרְבָּם  |             |
| Pass.         | קָרִים     | נִקְרָם       |             | מִקְרְבָּם  |



XIV. PARADIGM OF PE YODH VERBS, § 58.

|               | KAL.          | NIPHAL.            | HIPHIL.         | HOPHAL.            | KAL.          |
|---------------|---------------|--------------------|-----------------|--------------------|---------------|
| PRET. 3 m.    | יָשַׁב        | נוֹשֵׁב            | הוֹשִׁיב        | הוֹשֵׁב            | יָבַשׁ        |
| 3 f.          | יָשְׁבָה      | נוֹשְׁבָה          | הוֹשִׁיבָה      | הוֹשְׁבָה          | יָבַשָּׁה     |
| 2 m.          | יָשַׁבָּךְ    | נוֹשְׁבָּךְ        | הוֹשִׁיבָךְ     | הוֹשְׁבָךְ         | יָבַשָּׁךְ    |
| 2 f.          | יָשְׁבָךְ     | נוֹשְׁבָךְ         | הוֹשִׁיבָךְ     | הוֹשְׁבָךְ         | יָבַשָּׁךְ    |
| 1 c.          | יָשְׁבָנִי    | נוֹשְׁבָנִי        | הוֹשִׁיבָנִי    | הוֹשְׁבָנִי        | יָבַשָּׁנִי   |
| Plur.         | יָשַׁבָּם     | נוֹשְׁבָּם         | הוֹשִׁיבָּם     | הוֹשִׁיבָּם        | יָבַשָּׁם     |
| 2 m.          | יָשְׁבָתָם    | נוֹשְׁבָתָם        | הוֹשִׁיבָתָם    | הוֹשִׁיבָתָם       | יָבַשָּׁתָם   |
| 2 f.          | יָשְׁבָתָן    | נוֹשְׁבָתָן        | הוֹשִׁיבָתָן    | הוֹשִׁיבָתָן       | יָבַשָּׁתָן   |
| 1 c.          | יָשְׁבָנָא    | נוֹשְׁבָנָא        | הוֹשִׁיבָנָא    | הוֹשִׁיבָנָא       | יָבַשָּׁנָא   |
| INFIN. Absol. | יָשָׁב        | הַיָּשֶׁב          | הוֹשִׁיב        | הוֹשֵׁב            | יָבָשׁ        |
| Constr.       | יָשְׁבָת      | הַיָּשֶׁב          | הוֹשִׁיב        | הוֹשֵׁב            | יָבָשׁ        |
| FUT. 3 m.     | יָשַׁב        | יְגַיֵּשֶׁב        | יְזַבֵּחַ       | יְשַׁבֵּב          | יָבַשׁ        |
| 3 f.          | תָּשַׁבְתָּה  | תְּגַיְּשַׁבְתָּה  | תְּזַבְּחַתָּה  | תְּגַיְּשַׁבְתָּה  | תְּבַשְׁשָׁה  |
| 2 m.          | תָּשַׁבְתָּךְ | תְּגַיְּשַׁבְתָּךְ | תְּזַבְּחַתָּךְ | תְּגַיְּשַׁבְתָּךְ | תְּבַשְׁשָׁךְ |
| 2 f.          | תָּשַׁבְתָּךְ | תְּגַיְּשַׁבְתָּךְ | תְּזַבְּחַתָּךְ | תְּגַיְּשַׁבְתָּךְ | תְּבַשְׁשָׁךְ |
| 1 c.          | אָשַׁבָּה     | אֲרַשְׁבָּה        | אֲוַשְׁבָּה     | אֲוַשְׁבָּה        | אָבָשׁ        |
| Plur.         | יָשַׁבָּה     | יְגַיֵּשֶׁבָּה     | יְזַבְּחַתָּה   | יְשַׁבֵּבָה        | יְבַשָּׁה     |
| 3 f.          | תָּשַׁבְנָה   | תְּגַיְּשַׁבְנָה   | תְּזַבְּחַתָּה  | תְּגַיְּשַׁבְנָה   | תְּבַשְׁשָׁה  |
| 2 m.          | תָּשַׁבְתָּה  | תְּגַיְּשַׁבְתָּה  | תְּזַבְּחַתָּה  | תְּגַיְּשַׁבְתָּה  | תְּבַשְׁשָׁה  |
| 2 f.          | תָּשַׁבְנָה   | תְּגַיְּשַׁבְנָה   | תְּזַבְּחַתָּה  | תְּגַיְּשַׁבְנָה   | תְּבַשְׁשָׁה  |
| 1 c.          | נָשַׁבָּה     | נְגַיֵּשֶׁבָּה     | נוֹזְבָּה       | נוֹשֵׁבָה          | נָבָשׁ        |
| IMPER. 2 m.   | שַׁבָּה       | הַגְּיַשֵּׁב       | הוֹשִׁב         |                    | יָבָשׁ        |
| 2 f.          | שְׁבָי        | הַיְּגַיֵּשֶׁבָּי  | הַוְּשִׁיבָּי   | wanting            | יָבַשִּׁי     |
| Plur.         | שַׁבָּךְ      | הַגְּיַשֵּׁבָךְ    | הַוְּשִׁיבָךְ   |                    | יָבַשָּׁךְ    |
| 2 f.          | שְׁבָנָה      | הַגְּיַשֵּׁבָנָה   | הַוְּשִׁיבָנָה  |                    | יָבַשָּׁנָה   |
| PART. Act.    | יָשַׁבָּה     |                    | מוֹשִׁיבָה      |                    | יָבָשָׁה      |
| Pass.         | נָשַׁבָּה     | נוֹשֵׁבָה          | נוֹרַשְׁבָּה    |                    | נוֹבָשׁ       |

XV. PARADIGM OF LAMEDH ALEPH VERBS, § 60.

|               | KAL.           | NIPHAL.        | PIEL.         | HIPHIL.        | HITHPAEL.       |
|---------------|----------------|----------------|---------------|----------------|-----------------|
| PRET. 3 m.    | מִצָּא         | כִּנְצָא       | כִּנְצָא      | הִכְנִצָּא     | הַכְּנִצָּא     |
| 3 f.          | מִצָּאת        | כִּנְצָאת      | מִצָּאת       | הִכְנִצָּאת    | הַכְּנִצָּאת    |
| 2 m.          | כִּנְצָא       | כִּנְצָאת      | כִּנְצָא      | הִכְנִצָּא     | הַכְּנִצָּא     |
| 2 f.          | מִצָּאת        | כִּנְצָאת      | מִצָּאת       | הִכְנִצָּאת    | הַכְּנִצָּאת    |
| 1 c.          | כִּנְצָאת      | כִּנְצָאת      | כִּנְצָאת     | הִכְנִצָּאת    | הַכְּנִצָּאת    |
| Plur.         | כִּנְצָאוֹ     | כִּנְצָאוֹ     | מִצָּאָפָּה   | הִמְצִיאָה     | הַמְּמִצָּאָה   |
|               | לִכְנִצָּאָתָם | לִכְנִצָּאָתָם | בִּצָּאָתָם   | הִכְנִצָּאָתָם | הַכְּנִצָּאָתָם |
|               | לִכְנִצָּאָתָן | לִכְנִצָּאָתָן | מִצָּאָתָן    | הִכְנִצָּאָתָן | הַכְּנִצָּאָתָן |
|               | לִכְנִצָּאָתָה | לִכְנִצָּאָתָה | בִּצָּאָתָה   | הִכְנִצָּאָתָה | הַכְּנִצָּאָתָה |
| INFIN. Absol. | כִּינְצָוֹ     | כִּינְצָא      | כִּינְצָא     | הִמְצָא        | הַמְּמִצָּא     |
|               | כִּינְצָא      | הִמְצָא        | כִּינְצָא     | הִמְצָא        | הַמְּמִצָּא     |
| FUT. 3 m.     | וְמִצָּא       | וְמִצָּא       | וְמִצָּא      | וְמִצָּא       | וְמִצָּא        |
| 3 f.          | פְּמִצָּא      | פְּמִצָּא      | פְּמִצָּא     | פְּמִצָּא      | פְּמִצָּא       |
| 2 m.          | פְּמִצָּא      | פְּמִצָּא      | פְּמִצָּא     | פְּמִצָּא      | פְּמִצָּא       |
| 2 f.          | פְּמִצָּאִי    | פְּמִצָּאִי    | פְּמִצָּאִי   | פְּמִצָּאִי    | פְּמִצָּאִי     |
| 1 c.          | אֲמִצָּא       | אֲמִצָּא       | אֲמִצָּא      | אֲמִצָּא       | אֲמִצָּא        |
| Plur.         | וְמִצָּאָר     | וְמִצָּאָר     | וְמִצָּאָר    | וְמִצָּאָר     | וְמִצָּאָר      |
|               | פְּמִצָּאָהָם  | פְּמִצָּאָהָם  | פְּמִצָּאָהָם | פְּמִצָּאָהָם  | פְּמִצָּאָהָם   |
|               | פְּמִצָּאָהָן  | פְּמִצָּאָהָן  | פְּמִצָּאָהָן | פְּמִצָּאָהָן  | פְּמִצָּאָהָן   |
|               | וְמִצָּאָהָה   | וְמִצָּאָהָה   | וְמִצָּאָהָה  | וְמִצָּאָהָה   | וְמִצָּאָהָה    |
| IMPER. 2 m.   | כִּנְצָא       | הִמְצָא        | מִצָּא        | הִמְצָא        | הַמְּמִצָּא     |
|               | כִּנְצָאֵי     | הִמְצָאֵי      | מִצָּאֵי      | הִמְצָאֵי      | הַמְּמִצָּאֵי   |
| Plur.         | כִּנְצָאוֹ     | הִמְצָאוֹ      | מִצָּאָה      | הִמְצָאוֹ      | הַמְּמִצָּאוֹ   |
|               | הִמְצָאָהָם    | הִמְצָאָהָם    | מִצָּאָהָם    | הִמְצָאָהָם    | הַמְּמִצָּאָהָם |
| PART. Act.    | מִצָּא         | כִּינְצָא      | כִּינְצָא     | כִּינְצָא      | כִּינְצָא       |
| Pass.         | כִּינְצָא      | מִצָּא         | כִּינְצָא     | מִצָּא         | כִּינְצָא       |

## XVI. PARADIGM OF LAMEDH.

|               | KAL.         | NIPHAL.      | PIEL.        |
|---------------|--------------|--------------|--------------|
| PRET. 3 m.    | בָּלַה       | בָּלַח       | בָּלַח       |
| 3 f.          | בָּלַתָּה    | בָּלַתָּה    | בָּלַתָּה    |
| 2 m.          | בָּלִית      | בָּלִית      | בָּלִית      |
| 2 f.          | בָּלִיתָה    | בָּלִיתָה    | בָּלִיתָה    |
| 1 c.          | בָּלִיתָה    | בָּלִיתָה    | בָּלִיתָה    |
| Plur. 3 c.    | בָּלָה       | בָּלָה       | בָּלָה       |
| 2 m.          | בָּלְתָם     | בָּלְתָם     | בָּלְתָם     |
| 2 f.          | בָּלְתָן     | בָּלְתָן     | בָּלְתָן     |
| 1 c.          | בָּלְתָנָה   | בָּלְתָנָה   | בָּלְתָנָה   |
| INFIN. Absol. | בָּלָה       | בָּלָה       | בָּלָה       |
| Constr.       | בָּלָות      | הָבָלָות     | בָּלָות      |
| FUT. 3 m.     | וְבָלָה      | וְבָלָה      | וְבָלָה      |
| 3 f.          | וְתָבָלָה    | וְתָבָלָה    | וְתָבָלָה    |
| 2 m.          | וְתָבָלָה    | וְתָבָלָה    | וְתָבָלָה    |
| 2 f.          | וְתָבָלִי    | וְתָבָלִי    | וְתָבָלִי    |
| 1 c.          | וְאָבָלָה    | וְאָבָלָה    | וְאָבָלָה    |
| Plur. 3 m.    | וְבָלָה      | וְבָלָה      | וְבָלָה      |
| 3 f.          | וְתָבָלִיתָה | וְתָבָלִיתָה | וְתָבָלִיתָה |
| 2 m.          | וְתָבָלָה    | וְתָבָלָה    | וְתָבָלָה    |
| 2 f.          | וְתָבָלִיתָה | וְתָבָלִיתָה | וְתָבָלִיתָה |
| 1 c.          | וְבָלָה      | וְבָלָה      | וְבָלָה      |
| IMPER. 2 m.   | בָּלָה       | הָבָלָה      | בָּלָה       |
| 2 f.          | בָּלִי       | הָבָלִי      | בָּלִי       |
| Plur. 2 m.    | בָּלָה       | הָבָלָה      | בָּלָה       |
| 2 f.          | בָּלִיתָה    | הָבָלִיתָה   | בָּלִיתָה    |
| PART. Act.    | בָּלָה       |              | בָּלָה       |
| Pass.         | בָּלִיתָה    | בָּלָה       |              |



I. Nouns which suffer a change in the vowels only.

i. With Kamets or Tsere in the penult.

|            |            |                  |        |            |          |             |        |            |
|------------|------------|------------------|--------|------------|----------|-------------|--------|------------|
| SING. Abs. | אֶדְןָן    | master           | Const. | אֶדְןָן    | PL. Abs. | אֶדְנִים    | Const. | אֶדְנִי    |
|            | זְכָרֹן    | memorial         |        | זְכָרֹן    |          | זְכָרִים    |        | זְכָרִי    |
|            | מְלִיחָה   | interpreter      |        | מְלִיחָה   |          | מְלִיחִים   |        | מְלִיחִי   |
| Masc.      | גָּדוֹלָה  | great            | Fem.   | גָּדוֹתָה  | Masc.    | גָּדוֹלִים  | Fem.   | גָּדוֹתָה  |
|            | קַטְנוֹתָה | Kal. pass. part. |        | קַטְנוֹתָה |          | קַטְנוֹלִים |        | קַטְנוֹלָה |

ii. With Tsere in the ultimate.

a. Monosyllables

|            |     |       |        |     |          |        |        |       |
|------------|-----|-------|--------|-----|----------|--------|--------|-------|
| SING. Abs. | עֵץ | tree. | Const. | עֵץ | PL. Abs. | עֵצִים | Const. | עֵצִי |
|------------|-----|-------|--------|-----|----------|--------|--------|-------|

b. Polysyllables having pretonic Kamets in the penult.

|            |         |       |        |          |          |           |        |             |
|------------|---------|-------|--------|----------|----------|-----------|--------|-------------|
| SING. Abs. | כָּבֵד  | heavy | Const. | כָּבֵד   | PL. Abs. | כָּבְלוּם | Const. | כָּבְלוּרִי |
| Masc.      | רוּבֵשׁ | dry   | Fem.   | וּבְשָׁה | Masc.    | וּבְשִׁים | Fem.   | וּבְשָׁותָה |

c. Polysyllables having any other vowel than Kamets in the penult.

|            |             |                 |        |          |          |            |        |               |
|------------|-------------|-----------------|--------|----------|----------|------------|--------|---------------|
| SING. Abs. | שֹׁפֵט      | judge.          | Const. | שֹׁפֵט   | PL. Abs. | שֹׁפְטִים  | Const. | שֹׁפְטִי      |
| Masc.      | קְנֻפְתִּים | Kal. Act. part. | Fem.   | קְנֻפָּה | Masc.    | קְנֻפָּה   | Fem.   | קְנֻפָּותָה   |
|            | מְקֻפְלִים  | Piel part.      |        | מְקֻפָּה |          | מְקֻפְלִים |        | מְקֻפָּלָותָה |

iii. With Kamets in the ultimate.

|            |           |             |        |           |          |              |        |             |
|------------|-----------|-------------|--------|-----------|----------|--------------|--------|-------------|
| SING. Abs. | דָּגָן    | fish        | Const. | דָּגָן    | PL. Abs. | דָּגִים      | Const. | דָּגִי      |
|            | מִקְדָּשׁ | sanctuary   |        | מִקְדָּשׁ |          | מִקְדָּשִׁים |        | מִקְדָּשִׁי |
|            | דָּבָר    | word        |        | דָּבָר    |          | דָּבְנִים    |        | דָּבְנִי    |
|            | עֲנָנוֹת  | cloud       |        | עֲנָנוֹת  |          | עֲנָנוֹתִים  |        | עֲנָנוֹתִי  |
|            | לִבְבָּה  | heart       |        | לִבְבָּה  |          | לִבְבִּים    |        | לִבְבִּי    |
| Masc.      | חָכָם     | wise        | Fem.   | חָכָמה    | Masc.    | חָכָמים      | Fem.   | חָכָמוֹתָה  |
|            | נִקְנְחָה | Niph. part. |        | נִקְנְחָה |          | נִקְנְחִים   |        | נִקְנְחָה   |

## XVII. DECLENSION OF NOUNS, §§ 44–47.

### iv. With final חַ.

|            |         |            |        |         |          |          |        |         |
|------------|---------|------------|--------|---------|----------|----------|--------|---------|
| SING. Abs. | מְרָאָה | appearance | Const. | מְרָאָה | PL. Abs. | מְרָאִים | Const. | מְרָאִי |
|            | קְנֵה   | reed       |        | קְנֵה   |          | קְנִים   |        | קְנִי   |
| Masc.      | רְפֵה   | fair       | Fem.   | רְפֵה   | Masc.    | רְפִים   | Fem.   | רְפֹות  |

### v. Segholates.

|            |         |          |        |         |          |            |        |            |
|------------|---------|----------|--------|---------|----------|------------|--------|------------|
| SING. Abs. | מֶלֶךְ  | king     | Const. | מֶלֶךְ  | PL. Abs. | מֶלֶכִים   | Const. | מֶלֶכִי    |
|            | סְתִּיר | covert   |        | סְתִּיר |          | סְתִּירִים |        | סְתִּירִי  |
|            | עֲצָם   | strength |        | עֲצָם   |          | עֲצָמִים   |        | עֲצָמִי    |
|            | בָּעֵל  | lord     |        | בָּעֵל  |          | בָּעֵלִים  |        | בָּעֵלִי   |
|            | מוֹתָה  | death    |        | מוֹתָה  |          | מוֹתָהִים  |        | מוֹתָהִי   |
|            | עֵין    | eye      |        | עֵין    | DUAL.    | עֵינִים    |        | עֵינִי     |
|            | רָגֵל   | soc.     |        | רָגֵל   |          | רָגִילִים  |        | רָגִילִי   |
|            | אָזֶן   | ear      |        | אָזֶן   |          | אָזְנוֹת   |        | אָזְנוֹנִי |

### II. Nouns which double their final consonant.

|            |          |                       |          |          |          |           |        |          |
|------------|----------|-----------------------|----------|----------|----------|-----------|--------|----------|
| SING. Abs. | קָמָל    | camel                 | Const.   | קָמָל    | PL. Abs. | קָמְلִים  | Const. | קָמְלִי  |
|            | גָּן     | garden                |          | גָּן     |          | גָּנִים   |        | גָּנִי   |
|            | חָקֵק    | statute               |          | חָקֵק    |          | חָקִים    |        | חָקִי    |
|            | שָׁן     | tooth                 |          | שָׁן     | DUAL.    | שָׁנִים   |        | שָׁנִי   |
| Masc.      | קָטָן    | small                 |          | קָטָן    | Fem.     | קָטָנִים  |        | קָטָנִי  |
|            | עַמְקֵק  | deep                  |          | עַמְקֵק  |          | עַמְקִים  |        | עַמְקִי  |
| Abs.       | עֲבָרִים | Hebrew Const. נְבָרִי | PL. Abs. | עֲבָרִים | Const.   | עֲבָרִי   |        | עֲבָרִי  |
| Masc.      | טָרֵף    | fresh                 | Fem.     | טָרֵף    | Masc.    | טָרִיףִים | Fem.   | טָרִיףִי |

### III. Other nouns suffer no change.

|            |              |             |        |              |          |              |        |             |
|------------|--------------|-------------|--------|--------------|----------|--------------|--------|-------------|
| SING. Abs. | מְלֻבָּשִׂים | garment     | Const. | מְלֻבָּשִׂים | PL. Abs. | מְלֻבָּשִׁים | Const. | מְלֻבָּשִׁי |
| Masc.      | טוֹבָה       | good        | Fem.   | טוֹבָה       | Masc.    | טוֹבָה       | Fem.   | טוֹבָה      |
|            | מְקֻטְלָה    | Hiph. part. |        | מְקֻטְלָה    | or       | מְקֻטְלִים   |        | מְקֻטְלִי   |

## XVII. DECLENSION OF NOUNS, §§ 44-47

*Nouns with the feminine ending חָתָם.*

i. With Kamets or Tsere in the penult.

|            |           |           |        |          |          |               |        |               |
|------------|-----------|-----------|--------|----------|----------|---------------|--------|---------------|
| SING. Abs. | דְּבָרָה  | fish      | Const. | דְּבָרֶת | PL. Abs. | דְּבָרֹות     | Const. | דְּבָרֹות     |
|            | נַקְפִּיה | vengeance |        | נַקְפֵּת |          | נַקְפְּרוֹת   |        | נַקְפְּרוֹת   |
|            | עֲצָמָה   | counsel   |        | עֲצָמֶת  |          | עֲצָמֹת       |        | עֲצָמֹת       |
|            | שְׁפָה    | lip       |        | שְׁפֵתָה | DUAL.    | שְׁפְּתִירִים |        | שְׁפְּתִירִים |

ii. From Segholates.

|            |          |          |        |            |          |             |        |             |
|------------|----------|----------|--------|------------|----------|-------------|--------|-------------|
| SING. Abs. | מַלְכָּה | queen    | Const. | מַלְכֶּתֶת | PL. Abs. | מַלְכֹּוֹת  | Const. | מַלְכֹּוֹת  |
|            | סְּקָרָה | covert   |        | סְּקָרָתָה |          | סְּקָרֹותָה |        | סְּקָרֹותָה |
|            | עֲצָמָה  | strength |        | עֲצָמֶת    |          | עֲצָמֹתָה   |        | עֲצָמֹתָה   |

iii. All others.

|            |          |           |        |            |          |             |        |             |
|------------|----------|-----------|--------|------------|----------|-------------|--------|-------------|
| SING. Abs. | גַּן     | garden    | Const. | גַּנְתָּה  | PL. Abs. | גַּנְוֹת    | Const. | גַּנְוֹת    |
|            | יְשֻׁעָה | salvation |        | יְשֻׁעָתָה |          | יְשֻׁעָותָה |        | יְשֻׁעָותָה |

*Nouns with the feminine ending חָתָם.*

|            |            |              |        |              |          |                |        |                |
|------------|------------|--------------|--------|--------------|----------|----------------|--------|----------------|
| SING. Abs. | מִשְׁמָרָה | observance   | Const. | מִשְׁמָרָתָה | PL. Abs. | מִשְׁמָרֹותָה  | Const. | מִשְׁמָרֹותָה  |
|            | וּמְנֻקָּה | sucker       |        | וּמְנֻקָּתָה |          | וּמְנֻקָּותָה  |        | וּמְנֻקָּותָה  |
|            | קְלַלְתָּה | skull        |        | קְלַלְתָּה   |          | קְלַלְתָּוֹתָה |        | קְלַלְתָּוֹתָה |
|            | עֲבָרִיתָה | Hebrew-woman |        | עֲבָרִיתָה   |          | עֲבָרִיתָוֹתָה |        | עֲבָרִיתָוֹתָה |
|            | מְלָכָתָה  | kingdom      |        | מְלָכָתָה    |          | מְלָכָתוֹתָה   |        | מְלָכָתוֹתָה   |

XVIII. PARADIGM OF NOUNS WITH SUFFIXES, § 49.

SINGULAR.

|                |       |            |      |              |         |               |      |          |
|----------------|-------|------------|------|--------------|---------|---------------|------|----------|
|                | heart | לְבָב      | king | מֶלֶךְ       | queen   | מֶלֶכֶת       | hand | יד       |
| Const.         |       | לְבָב      |      | מֶלֶךְ       | מֶלֶכֶת |               |      | יד       |
| Sing. 1 c. my  | "     | לִבְבִי    | "    | מֶלֶכִי      | "       | מֶלֶכֶתִי     | "    | יַדִי    |
| 2 m. thy       | "     | לִבְבֶךָ   | "    | מֶלֶכֶךָ     | "       | מֶלֶכֶתֶךָ    | "    | יַדֶּךָ  |
| 2 f. thy       | "     | לִבְבֶךָ   | "    | מֶלֶכֶתָךָ   | "       | מֶלֶכֶתָךָ    | "    | יַדֶּךָ  |
| 3 m. his       | "     | לִבְבָוֹן  | "    | מֶלֶכָוֹן    | "       | מֶלֶכָוֹתָוֹן | "    | יַדָּוֹן |
| 3 f. her       | "     | לִבְבָתָה  | "    | מֶלֶכָתָה    | "       | מֶלֶכָתָה     | "    | יַדָּתָה |
| Plur. 1 c. our | "     | לִבְבֵינוּ | "    | מֶלֶכֵינוּ   | "       | מֶלֶכֶתֵינוּ  | "    | יַדֵּנוּ |
| 2 m. your      | "     | לִבְבֵיכֶם | "    | מֶלֶכֵיכֶם   | "       | מֶלֶכֶתֵיכֶם  | "    | יַדְכֶם  |
| 2 f. your      | "     | לִבְבֵיכָן | "    | מֶלֶכֶתָיכָן | "       | מֶלֶכֶתָיכָן  | "    | יַדְכָן  |
| 3 m. their     | "     | לִבְבֵם    | "    | מֶלֶכֵם      | "       | מֶלֶכֶתֵם     | "    | יַדְםָם  |
| 3 f. their     | "     | לִבְבֵן    | "    | מֶלֶכֶתָן    | "       | מֶלֶכֶתָן     | "    | יַדָּנָן |

PLURAL.

|                |        |            |       |              |        |                |       |         |
|----------------|--------|------------|-------|--------------|--------|----------------|-------|---------|
|                | hearts | לִבְבִים   | kings | מֶלֶכִים     | queens | מֶלֶכּוֹת      | hands | יָדִים  |
| Const.         |        | לִבְבִי    |       | מֶלֶכִי      |        | מֶלֶכּוֹתִי    |       | יָדִי   |
| Sing. 1 c. my  | "      | לִבְבִי    | "     | מֶלֶכִי      | "      | מֶלֶכּוֹתִי    | "     | יָדִי   |
| 2 m. thy       | "      | לִבְבֶךָ   | "     | מֶלֶכֶךָ     | "      | מֶלֶכּוֹתֶךָ   | "     | יָדֶךָ  |
| 2 f. thy       | "      | לִבְבֶךָ   | "     | מֶלֶכֶתָךָ   | "      | מֶלֶכּוֹתֶךָ   | "     | יָדֶךָ  |
| 3 m. his       | "      | לִבְבָוֹן  | "     | מֶלֶכָוֹן    | "      | מֶלֶכּוֹתָוֹן  | "     | יָדָוֹן |
| 3 f. her       | "      | לִבְבָתָה  | "     | מֶלֶכָתָה    | "      | מֶלֶכּוֹתָתָה  | "     | יָדָתָה |
| Plur. 1 c. our | "      | לִבְבֵינוּ | "     | מֶלֶכֵינוּ   | "      | מֶלֶכּוֹתֵינוּ | "     | יָדֵנוּ |
| 2 m. your      | "      | לִבְבֵיכֶם | "     | מֶלֶכֵיכֶם   | "      | מֶלֶכּוֹתֵיכֶם | "     | יָדְכֶם |
| 2 f. your      | "      | לִבְבֵיכָן | "     | מֶלֶכֶתָיכָן | "      | מֶלֶכּוֹתָיכָן | "     | יָדָכָן |
| 3 m. their     | "      | לִבְבֵם    | "     | מֶלֶכֵם      | "      | מֶלֶכּוֹתֵם    | "     | יָדְםָם |
| 3 f. their     | "      | לִבְבֵן    | "     | מֶלֶכֶתָן    | "      | מֶלֶכּוֹתָן    | "     | יָדָנָן |

# XIX. NUMERALS, § 65.

## CARDINALS.

|           | MASCULINE.  |             | FEMININE     |              |        |
|-----------|-------------|-------------|--------------|--------------|--------|
|           | Absol.      | Constr.     | Absol.       | Constr.      |        |
| One       | אֶחָד       | אֶחָד       | אֶחָדָה      | אֶחָדָה      |        |
| Two       | שְׁנַיִם    | שְׁנַיִם    | שְׁנַיִם     | שְׁנַיִם     |        |
| Three     | שְׁלֹשָׁה   | שְׁלֹשִׁים  | שְׁלֹשָׁה    | שְׁלֹשָׁה    |        |
| Four      | אֶרְבָּעָה  | אֶרְבָּעִים | אֶרְבָּעָה   | אֶרְבָּעָה   |        |
| Five      | חֲמִשָּׁה   | חֲמִשִּׁים  | חֲמִשָּׁה    | חֲמִשָּׁה    |        |
| Six       | שְׁשָׁה     | שְׁשִׁים    | שְׁשָׁה      | שְׁשָׁה      |        |
| Seven     | שְׁבַעַת    | שְׁבַעַת    | שְׁבַעַת     | שְׁבַעַת     |        |
| Eight     | שְׁמַעַת    | שְׁמַעַת    | שְׁמַעַת     | שְׁמַעַת     |        |
| Nine      | תְּשִׁבְעָה | תְּשִׁבְעָה | תְּשִׁבְעָה  | תְּשִׁבְעָה  |        |
| Ten       | עֶשֶׂרֶת    | עֶשֶׂרֶת    | עֶשֶׂרֶת     | עֶשֶׂרֶת     |        |
| Eleven    | עֶשֶׂרֶת    | עֶשֶׂרֶת    | עֶשֶׂרֶת     | עֶשֶׂרֶת     |        |
|           | עֶשֶׂרֶת    | עֶשֶׂרֶת    | עֶשֶׂרֶת     | עֶשֶׂרֶת     |        |
| Twelve    | עֶשֶׂרֶת    | עֶשֶׂרֶת    | עֶשֶׂרֶת     | עֶשֶׂרֶת     |        |
| Thirteen  | עֶשֶׂרֶת    | עֶשֶׂרֶת    | עֶשֶׂרֶת     | עֶשֶׂרֶת     |        |
| Fourteen  | עֶשֶׂרֶת    | עֶשֶׂרֶת    | עֶשֶׂרֶת     | עֶשֶׂרֶת     |        |
| Fifteen   | עֶשֶׂרֶת    | עֶשֶׂרֶת    | עֶשֶׂרֶת     | עֶשֶׂרֶת     |        |
| Sixteen   | עֶשֶׂרֶת    | עֶשֶׂרֶת    | עֶשֶׂרֶת     | עֶשֶׂרֶת     |        |
| Seventeen | עֶשֶׂרֶת    | עֶשֶׂרֶת    | עֶשֶׂרֶת     | עֶשֶׂרֶת     |        |
| Eighteen  | עֶשֶׂרֶת    | עֶשֶׂרֶת    | עֶשֶׂרֶת     | עֶשֶׂרֶת     |        |
| Nineteen  | עֶשֶׂרֶת    | עֶשֶׂרֶת    | עֶשֶׂרֶת     | עֶשֶׂרֶת     |        |
| Twenty    | עֶשֶׂרִים   | Sixty       | שְׁשִׁים     | One hundred  | מֵאָה  |
| Thirty    | שְׁלֹשִׁים  | Seventy     | שְׁבָלִים    | Two hundred  | מֵאוֹת |
| Forty     | אֶרְבָּעִים | Eighty      | שְׁמִינִים   | One thousand | אֶלָף  |
| Fifty     | חֲמִשִׁים   | Ninety      | תְּשִׁבְעִים | Ten thousand | רְבָ�  |

## ORDINALS.

|        |           |         |           |        |             |
|--------|-----------|---------|-----------|--------|-------------|
| First  | רָאשֶׁן   | Fifth   | חֲמִשֵּׁי | Eighth | שְׁמִינִי   |
| Second | שְׁנִי    | Sixth   | שְׁשִׁי   | Ninth  | תְּשִׁבְעִי |
| Third  | שְׁלֹשִׁי | Seventh | שְׁבִיעִי | Tenth  | אֶשְׁבָּעִי |
| Fourth | רְבָּעִי  |         |           |        |             |

XX. CONSECUTION OF ACCENTS, § 20.

The accents in parenthesis are liable to be substituted for those that precede them. Thus in the train of Silluk or Athnakh occupying the upper horizontal line of the table, if T'bhīr is preceded by one Conjunctive, it will be Dargā or Merkā; if by two, the second will be Kadhma or Munakh; if by three, the third will be T'līsha K'tanna.



# LESSONS IN READING HEBREW

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## 1. THE PREFIXED PARTICLES, §§ 24–28.

In the earlier reading lessons the accents will be but sparingly employed. The tone syllable will be marked when it is not the ultimate; and an occasional disjunctive will be inserted when it is needed as a sign of interpunction or to account for a pausal form, § 19.

בְּבִית וּבְשָׁדָה: מִים עַד יָם: מֵאָם עַד בָּהֶמה: אָדָם וּבָהֶמה:  
חַשְׁקָה וְלֹא אָזָר: לְקָם מִזְרָחָםִים: הַשְׁמָשׁ וְהַלְּחָה וְתַּפְּכָבִים:  
מִלְּרָב עַד בָּקָר: לְקָחָם וּבָשָׂר בָּקָר וְלֹחָם וּבָשָׂר בָּעָרָב: מִבָּקָר  
לְעָרָב: שְׁמָשׁ לְאָזָר בְּלֹום גְּלָחָה וּכְלָכְבִּים לְאָזָר בְּלִילָה:

## 2. THE PERSONAL PRONOUNS, § 29.

REMARK 1. The predicate of a sentence may be directly connected with its subject without the verb *to be*, which must be supplied in English, **אַתָּה וְזֹהָה thou (art) Jehovah**; or the pronoun **הַיָּה** of the third person may be used as a copula instead of the verb *to be*, which must be substituted for it in translating, **אַתָּה הַיָּה אֱלֹהִים thou art God**, see § 67.

2. Property or possession is denoted by the prep. **לְ to, belonging to**, e. g. **לִיהְוָה הָאָرֶץ the earth (belongs) to Jehovah, is Jehovah's**, **לִי הַסְּребָה the silver is mine**.

3. The preposition **בּוּן between** is repeated before both the objects, between which the interval is indicated **בּוּנִי וּבּוּנֶךָ between me and thee**.

אָנוּ וְהַתֵּחֶזְקִים : אָנוּ אֲנוֹ הַיָּה וְאָנוּ אֱלֹהִים גַּפְרִים : תִּי אָנוּ כָּלְבִּים  
הָאֱלֹהִים אָנוּ : אָז בְּמַזְהָ אֱלֹהִים בְּשָׁמָיִם וּבָאָרֶץ : הָאֱלֹהִים  
בְּשָׁמָיִם וְאַתָּה גַּלְעָדָאָרֶץ : הַלָּא אַתָּה הַיָּה אֱלֹהִים בְּשָׁמָיִם : הַעֲדָה  
לְכָם אָתָּה : וְאַתָּה לְיָהָבָם : לְיָהָבָם וְלְיָהָבָם : הַתְּהִתָּה אֱלֹהִים  
אָנוּ : בְּינֵינוֹ וּבְיןֵנוֹ שָׂרָל אָתוֹת הֵוָה בְּינֵם :

### 3. OTHER PRONOUNS. § 30.

REMARK 4. When a demonstrative pronoun is joined to a noun as an attributive, it follows the noun and both receive the definite article, e. g. **הַיּוֹם הַהִיא** *this day*, **הַיּוֹם הַהִיא** *that day*. When it is used as a predicate, the demonstrative stands first and is without the article **זֶה הַיּוֹם** *this is the day*, § 71. 1.

הֵוָה וּכְלִיאָשְׁרִילְוִי : כְּלִיאָשְׁר בְּנֹה : הַמְּקוֹם הַהִיא : זֶה הַיּוֹם הַהִיא :  
לְאָרֶץ הַזֹּאת וְלְבָנָה הַהִיא : זֶה הָאָרֶץ אָשְׁר לְבָם : זֶה אָזֶת בְּינֵי  
וּבְין כְּלִיאָשְׁר אָשְׁר גַּלְעָדָאָרֶץ : אָז בְּמַזְהָ כְּלִיאָשְׁר : מַיְּהֵה : מַיְּהֵה  
לְיָהָבָם : מַיְּהֵה אַתָּה : מַיְּהֵה : מַיְּהֵה אַתָּה : לְמַיְּהֵה  
אַתָּה וְאַיְּמַה אַתָּה : הַמְּקוֹם אָשְׁר אַתָּה בְּזַרְצָת הֵן : מַה הָאָרֶץ  
אָשְׁר הֵוָה בָּה : אָשְׁר בְּשָׁמָיִם מִפְּלִלָּה וְאָשְׁר בָּאָרֶץ מִפְּתָחָה וְאָשְׁר בְּשָׁמָיִם  
מִפְּתָחָה בְּאָרֶץ : בְּהָאָנוּ וּכְלִיאָשְׁרִילְוִי :

### 4. PERFECT VERBS. KAL PRETERITE AND INFINITIVES. § 33.

The verbal forms should be analyzed or divided into their significant elements; thus **בָּלַע** *ye* (m.) *killed* is composed of **בָּלַע** the ground form of the Kal pret. and **בָּה** shortened from the 2 m. pl. pron. **בָּהֶם**.

Analyze and translate:—

**קָטַלְתָּם**, **קָטַלְתָּה**, **קָטַלְתִּי**, **קָטַלְתָּה**, **קָטַלְתָּל**, **קָטַלְתָּשׁ**, **קָטַלְתָּלָה**,  
**קָטַלְתָּלָה**, **קָטַלְתָּלָה**, **קָטַלְתָּלָה**.

REMARK 5. Both forms of the infinitive may be used alone; but the construct only is employed with prepositions, § 81. 2, thus בְּמַשָּׁל, לְמַשָּׁל, לְמַשָּׁלָה, not בְּמַשָּׁל.

וְחִילָה עַלְמָת מֵאָרֶב חֹרֶב וְחִילָה לְבָשָׂת : אֲזִירָה הַלְתָה קְנָהִי :<sup>1</sup> קְבָקְדָה  
בָּה : קְבָקָה דְּבָקָה : קְבָקִי דְּבָקִי : לְאַטְמָלָה אַתְמָצָעָה : גְּנָה דְּגָנָה  
וְכָלָם גְּסָמָר : לְאַטְמָלָתָה דְּגָם : שְׁבָלָה חָלָעָת שְׁבָת לִיהְתָה : שְׁבָנָה  
בְּשָׁרָה : סְגָרָה סְלָלָת וְגָמָע עַל גְּלִילְהַלְלִים הָאָלָה : שְׁמָרָתָם אֲרָרָת  
חִילָם תְּפָה : שְׁמָר אֲזִילְהַמְּצָעָה : בָּדָק גְּבָשָׂתָה : שְׁמָרָתָם אֲזִירָה שְׁבָת  
בְּיִקְרָב שְׁהָר לְבָבָם :

<sup>1</sup> קְבָקָה is followed by בָּה, the usual Hebrew phrase being *to cleave or adhere in*, where the English idiom requires *to cleave to*. Daghesh-forte conjunctive in בָּה, § 13. 4.

<sup>2</sup> קְרָבָל is also followed by בָּה, where our idiom requires *to rule over*.

## 5. NIPHAL, PIEL, AND PUAL PRETERITES AND INFINITIVES, § 34.

A figure following a verbal form indicates the number of times it is to be found in the paradigm.

Analyze and translate:—

נִקְטָלָת, נִקְטָלָה, נִקְטָלָה, נִקְטָלָה, נִקְטָלָה,  
נִקְטָלָה, נִקְטָלָה, נִקְטָלָה, נִקְטָלָה, נִקְטָלָה,  
קִטְלָה, קִטְלָה, קִטְלָה, קִטְלָה, קִטְלָה, קִטְלָה,  
קִטְלָה, קִטְלָה, קִטְלָה, קִטְלָה, קִטְלָה, קִטְלָה,  
קִטְלָה, קִטְלָה, קִטְלָה, קִטְלָה, קִטְלָה, קִטְלָה,  
קִטְלָה, קִטְלָה, קִטְלָה, קִטְלָה, קִטְלָה, קִטְלָה,

REMARK 6. The sign of the definite object אֵת becomes אֵת before grave suffixes and אָתָה before light suffixes, § 66. 3, thus אָתָה אֵת; with the 3 m. s. suffix it is אֵת, with 3 f. s. אֵתָה, § 29. 4.

לְאֵת בְּבָדְלִי : נִכְבָּשָׂה הָלָרָן לְבָנִיכֶם : קִבְשָׂתִי אֲחָתָבָה וְגִבְשָׂתִי בָּבָמָה  
וְיִדְשָׂקָם פִּירָאָנִי וְהָתָה : סְפָר גְּלִיבָנוֹת : אֲתָאָגָלָנִיר קִדְשָׂתִי לְשָׁמָר אֲתָה

הַארֹן : שְׁבָנָתִי אֲתֶכֶם בַּמִּקְוֹם הַזֶּה : הַאָרֶץ אֲשֶׁר נִשְׁבַּעֲתִי לְפָנָיו אֲתֶכֶם בָּה : אֲתֶר שְׁבָלָתֵם : לֹא קָרְשָׁתֶם אֶתְךָי : לְקַחַת אֶת־הַמְּשֻׁנָּן וְמִשְׁחָה אֶת־הַמְּשֻׁנָּן וְאֶת־כִּילָּאָשֶׁר־בָּו וְקַלְשָׁה אֶתְךָי : נִקְבְּצָה כְּךָ :

## 6. THE REMAINING PTERERITES AND INFINITIVES. § 35.

Analyze and translate:—

הַקְטַלְתָּם , הַקְטַלְתִּי , הַקְטַלְתִּיתָ , הַקְטַלְתִּמְנוּ , הַקְטַלְתִּתְנוּ , הַתְקַטְלָתִי , הַתְקַטְלָתִיתָ , הַתְקַטְלָתִמְנוּ , הַתְקַטְלָתִתְנוּ , הַקְטַלְלִי , הַקְטַלְלִתִי , הַקְטַלְלִתִיל , הַקְטַלְלִתְנוּ . (2) . (2)

REMARK 7. The absolute infinitive is often joined with the finite tenses of the verb for the sake of emphasis, thus **הַקְדַּשָּׁת** *consecrating I have consecrated*, i. e. *I have certainly or entirely consecrated*.

גַּם־אַתֶּם הַקְדִּישׁ הַמֶּלֶךְ כָּנֹד לִיהְנָה עַבְדָּה־מְסֻסָּה וְהַזְּהָב אֲשֶׁר הַקְדִּישׁ מִכְלִיחָנּוּם אֲשֶׁר כְּבָשׂ : לְאַתְּהַקְדִּשָּׁי : הַקְדֵּשׁ הַקְדַּשָּׁת אֲתִיהְשְׁבָתָה לִיהְנָה : הַשְׁחִיתָה אֶת־הָאָרֶץ הַזֹּאת וְהַשְׁבִּיתָ מִפְעָה אֶתְם וּבְהַמִּיחָה : הַשְׁבָּרָנוּ אֶת־הַמְּלָאָכָה : <sup>1</sup> הַמִּיעֵט כַּרְהַבְדִּיל <sup>2</sup> אֶלְהִים אֲתֶכֶם לְהַקְרִיב אֲתֶכֶם לוֹ : הַמֶּלֶךְ עַל־הַמְּלָכִיות : <sup>3</sup> הַשְׁלָחָתִי בְּכֶם אֶת־הַחִידָה וְשִׁלְחוּ אֲתֶכֶם וְהַכְּרִיחָה אֶת־הַבְּהִמָּה וְהַמְּלִיטה אֲתֶכֶם :

<sup>1</sup> See § 26.

<sup>2</sup> Plural in form but singular in sense, and therefore taking a singular verb, § 85. 3.

<sup>3</sup> Followed by the prep. בְּ in the sense of *sending upon* or *against*.

## 7. KAL FUTURE, IMPERATIVE AND PARTICIPLES. § 36.

Analyze and translate:—

יַקְטַלְלֵי , תַקְטַלְלֵי , (2) , יַקְטַלְלָה , תַקְטַלְלָה , אַקְטַלְלָה , תַקְטַלְלָה .

REMARK 8. The article before a participle must sometimes be rendered in English by the relative pronoun, e. g. **הַשְׁמָר** *the (one) keeping or (he) who is keeping*.

9. When the sign of the definite object precedes the relative, it belongs not to it but to its antecedent understood, see § 30. 3; hence **את אשר** means not *whom* or *which*, but *him who* or *what equivalent to that which*.

וְזַהֲתָה חֵר וְחִיאָה מַשֵּׁל בְּכֶלֶת הָאָרֶץ : בַּיּוֹם הַהוּא תְּשִׁבַּת : מִשְׁרָב עֲדִ-עֲרָב  
תְּשִׁבְתִּי : יוֹם נְלִילָה לֹא יְשִׁבְתִּי : וְצַדְקָה וְחָנָה שְׁמָר אֶת אָשָׁר הַבְּרִית :  
פְּשָׁמָר אֶת-דְּבָר הַמִּצְנָה הַזֹּאת : וְחָנָה שָׁכֵן בָּאַיִן : וְחָנָה הַשְׁכֵן בָּאַיִן :  
שָׁכֵן בָּאָרֶץ : שָׁכֵן בָּפְלָע : הַשְׁעָר הַהָּעֵד סְגִיר : וּבְעַת הַהָּעֵד פְּלַשְׁתִּים  
מִשְׁלָlim בְּיוֹשָׁאָל : לְאָמַשְׁל אָנָי בְּלָם וְחָנָה וּמַשְׁלָל בְּכָס : תְּלַבְּשֵׁר שְׂנִיר  
פְּנֵי תְּלַבְּשֵׁנָה הַבְּתוּלָה :

## 8. NIPHAL, PIEL AND PUAL FUTURES, ETC. § 37.

Analyze and translate:—

נִקְטָל , הַקְטָל , הַקְטָלָה , הַקְטָלִי , הַקְטָלִי , תְּקַטְּלָל , אַקְטָל ,  
וְקַטָּל , תְּקַטְּלָה , וְקַטָּלִי , תְּקַטְּלִי , נִקְטָל , תְּקַטְּלָה (2) .  
קַטָּל , מִקְטָל , קַטָּלָה , תְּקַטְּלִי , אַקְטָל , נִקְטָל , וְקַטָּל , תְּקַטְּלָה ,  
תְּקַטְּלָל (2) , יְקַטְּלָל , מִקְטָל , קַטָּלִי , תְּקַטְּלִי .

REMARK 10. The infinitive with or without the preposition **ל** may be the subject of a sentence, as **לֹא לְךָ לְהַקְטִיר incense belongs not to thee or it is not for thee to burn incense.**

11. The antecedent of the relative pronoun may often be omitted, thus **הַיְאָה אשר he is** the one *who* or *that is* the thing *which*.

הַפְּדוּ מִן הַעֲרָה הַזֹּאת : הַשְׁעָר לְאַרְפָּגָר עֲדִ-הַמְּרָב : הַלְּגָר בְּבוּית :  
וּרְוִיחָה מִסְגָּרָה : הַיְאָה אָשָׁר-דִּבֶּר וְחָנָה בָּכָם אַקְדָּש וּעֲלֵנָיו כָּל-הָעָם  
אָכָבֶד : וְרוּשָׁי הַנוּיִם כִּי אָנָי וְחָנָה מִקְדָּש אַזְדִּינְשָׁאָל : לֹא-לְךָ לְהַקְטִיר  
וְחָנָה כִּי לְפָנָיכִים חַטְאָדָשִׁים לְהַקְטִיר : הַשְׁמָר לְךָ פּוֹתְחָדָב יְסִינְעָקָב

מְטוֹב עֲדִירָע : הַשְׁמִירו לְכֶם פּוֹרִתְשָׁבָה אֲזִירָבְּרוּת אֲשֶׁר כָּרָת יְהֻנָּה גְּמַפְּכָם : אֲמִרְקֵרִי בְּבָד אֲכַבֵּד אֲתָּה וְיְהֻנָּה מְנַעַּץ אֲתָּה יְהֻנָּה מְקַבּוֹד :

### 9 a. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC. § 38.

Analyze and translate:—

תְּתַקְשֵׁלָו , נְקַטְּלָו , אֲקַטְּלָו , פְּקַטְּלָו , פְּקַטְּיוֹל (2) , וְחַקְטֵלָו , תְּחַקְטֵלָה (2) ,  
צְקַטְּלָו , חַקְטֵלָה , חַקְטֵלִי , תְּחַקְטֵלָו , הַחַקְטֵלָו , מְקַטְּלָו , מְקַטְּלִי ,  
מְתַקְּטֵלָו .

אֲנִי מְמַטֵּר לְכֶם לְחַם מִזְ-הַשְׁמִינִים : הַלְּבָנִים אַלְפִּישׁ לְשָׁעָה : וְגַם  
חַפְּחִים וְתַקְדְּשִׁי : עַתָּה הַתְּקַדְּשִׁי וְקַשְׁוִי אֲזִירָבְּרוּת הָהָה : וְעַתָּה  
חַטְּבָלוּה : לְאַתְּכָרוּת תְּסִד מִים הַבִּוּת הָהָה עַד יוֹלָם : כִּי אָמַר  
וְיְהֻנָּה אֲנִי מְשִׁבְתָּה מִזְ-הַשְׁמִינִים הָהָה שְׁשָׁׂן וְשְׁמַחָה : נְמַלֵּיכָה אֲתָּה עַל־  
כָּל־יִשְׂרָאֵל : לֹא תִּקְרֵבוּ אֶלָּה לְיְהֻנָּה : הַמְשִׁיחָה אֲתָּה אֶת כָּל־  
הַשְׁאֲרוֹת : מְשִׁיחָה אֲנָה אֲזִירָבְּרוּת הָהָה בְּרַגְעָלָה הַצְּדָקָה בְּפִירָה  
יְהֻנָּה :

### 9 b. THE ENTIRE PARADIGM OF קְטָל.

The figures denote, as before, the number of places in the paradigm represented by the preceding form.

Supply the vowels and translate:—

קְטָלָתָן (3) , תְּקַטְּלָו (5) , קְטָלָה (2) , נְקַטְּלָם , הַקְּטָלָו (2)  
הַקְּטָלָת (4) , יְקַטְּלִי , הַתְּקַטְּלָנָה , הַתְּקַטְּלָת (2) , קְטָלִו (2)  
הַקְּטָלָה , אֲקְטָלִו , הַקְּטָלָת (8) , הַקְּטָלָה , וְחַקְטֵל (2)  
יְקַטְּלִו , הַקְּטִילָה , הַקְּטָלָה (12) , קְטָלָנוֹ (3) , הַקְּטָלָל (10)  
מְקַטְּלָו (2) , הַקְּטִילָו (2) , הַתְּקַטְּלָה , נְקַטְּלִי , תְּחַקְטֵל (2)  
חַקְטָלִו , מְקַטְּלִו , הַקְּטִילָו (2) , נְקַטְּלָה , קְטָלִו (5) , אֲקְטָלִו (5)  
אֲהַקְטָלִו , חַקְטִילִו , נְקַטְּלָת (2) , תְּקַטְּלָו (5) , וְתַקְטֵל , מְתַקְטֵל , חַקְטִילִו (5)  
וְהַתְּקַטְּלָתָם , הַקְּטָלָה (2) , נְקַטְּלָו , קְטָלָה (3) , יְקַטְּלִו (5) , נְקַטְּלִו (7)  
וְהַתְּקַטְּלָנָה (2) , הַתְּקַטְּלָו (2) , הַקְּטָלָנוֹ (2) , נְקַטְּלִי , קְטָלִו (2)  
נְקַטְּלָתָן , קְטָלָה (6) , יְקַטְּלִו , הַקְּטִילָו (5) , וְקַטְּלִו (5)

וַתִּקְטֹלְוּ, קָטַל (11), קָטַלָה (3), נִקְטָלָנוּ, הַקְטָלָתִי (2), קָטָלָתָם (3) הַקְטָלָתִי, הַתְקָטָלָנוּ, תְקָטִיל (2), הַזְקָטָלִי.

## 10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

**REMARK 12.** When a future with Vav Conversive is preceded by a preterite or by any expression referring to past time, it is to be translated as a preterite. And a preterite with Vav Conversive preceded by a future, an imperative or any expression indicating future time, is to be translated as a future, § 79.

13. **לֹא** is the simple negative; **אֲלֹ** is used with the future, which takes the apocopated form if it has one, to express the negative imperative **לֹא חֲסֹרֶךָ thou shalt not deliver**, **אֲלֹ פְּסֹגֵר deliver not**.

גַּשְׁתָה הַדָּר וַתִּרְבַּק הַדָּר אֲלֹהָתָרְבָּ: וַיְהִי זָפָן בָּרֶד וַיְמַשֵּׂר יְהֹוָה  
בָּרֶד עַל־יְהֹוָהָאָרֶץ: וַיִּרְכְּבֵי גַּדְעָן אֲתִיהָפָלְגָן וַיִּקְרְבֵי מִרְכָּבֵי אֲתִיהָבָנָדים  
אֲשֶׁר לוֹ נִלְבַּשׁ שָׁקָן אֲפָר וַיַּזְעַק זָקָה וַיַּשְׁלַח הַפְּלָקָה בְּקָדִים  
לְהַלְבּוֹשׁ אֲתִיהָמִרְכָּבִי וְלֹא קָבֵל: נִקְרְיוֹת וַיְהִי אֲתִיהָגָוִים הַאֲלָה וְגַרְשָׁתָ  
אָתָם וְוַשְׁבָתָ בְּאָרֶץ: אֲתִיהָאָהָרָן פְּקָרֵב אֲלֹהָמְשָׁבָן וְרַחַצְתָּ אֲתָל בְּפָרִים  
וְלַקְחָתָ אֲתִיהָבָנָדים וְהַלְבָשָׁתָ אֲתִיהָאָהָרָן אֲתִיהָפָתָנָה וְלַקְחָתָ אֲתִיהָהָשָׁמָן  
וְגַזְקָתָ עַל דָּרָאָשׁ וְמַשְׁחָתָ אֲתָה: אֲלֹפְתָשָׁפָן גַּמְהָ רַע: קָרְבָּ עַד־יְהֹוָה  
וְאַרְבָּה: שְׁמַרְהָזָאת לְעוֹלָם:

## 11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

The forms should be analyzed or divided into their significant elements, and their separate equivalents stated; thus קָטַל־לוֹ *he killed him* is composed of קָטַל masc. sing. pret. and לֹו suffix of 3 masc. sing. with vowel of union

(.), and is equivalent to קָרְבָּה אֲנָשָׁה; קָרְבָּה she killed her is for קָרְבָּה, which is composed of קָרַב 3 fem. sing. pret., whose termination becomes ה before suffixes, and ה suffix of 3 fem. sing., and is equivalent to קָרְבָּה אֲנָשָׁה.

Analyze and translate:—

### b. The rest of the Kal Preterite.

Analyze and translate:—

**קְטַלָּהִי**, **קְטַלָּהִוָּה**, **קְטַלָּוָהִי**, **קְטַלָּוָהִוָּה**, **קְטַלָּוָהִים**, **קְטַלָּוָהִוָּה**,  
**קְטַלָּוָהִבָּן**, **קְטַלָּוָהִבָּם**, **קְטַלָּוָהִיהָה**, **קְטַלָּוָהִיהָה**, **קְטַלָּוָהִיהָה**,  
**קְטַלָּוָהִיהָה**.

\* This form belongs to the first person of the preterite as well as to the second feminine, although for the sake of brevity it is not repeated in the paradigm.

### c. The Piel and Hiphil Preterites.

REMARK 14. When a verb is doubly transitive, either object if a pronoun may be suffixed to the verb, thus **הַקְטִילָה** means either *he caused him to kill* or *he caused to kill him*; **הַלְבִשָּׁתָם בְּתֻנוֹת** *thou hast caused them to put on tunics*, but **הַלְבִשָּׁתָם אֶת-אֶלְזָאָר** *thou hast caused Eleazar to put them on.*

Analyze and translate:—

הַקְטִילֵנִי , הַקְטִילָתִי , הַקְטִילָתִיו (2) , הַקְטִילָתָה , הַקְטִילָתָה , הַקְטִילָתָה , הַקְטִילָתָה , הַקְטִילָתָה (2) , הַקְטִילָתָה , קְטִילָתִים , קְטִילָתָם , קְטִילָתָם , קְטִילָתָם . (2) קְטִילִים , קְטִילִים .

גַּדְלָתָו , גַּדְלָתָה , גַּדְלָתָה , גַּדְלָתָה , סָגָרִי , שְׁפָלָתִים , שְׁפָלָתָה , קְדֻשָּׁתָּם , קְדֻשָּׁתָּה , קְדֻשָּׁתָּה , הַסְגִּירָה , הַכְּרִתָּה , הַשְּׁבָתָה . (2) הַשְּׁבָתָה , הַכְּרִתָּה .

אֵין לְהָ אָב וְאֶם וְלִקְחָה מַרְקָדִי <sup>1</sup> לֹא לְבָת : וַיַּסְפֵּר לְהָם חָנוֹן אֲתָּה כָּל־אֲשֶׁר גַּדְלָנוּ הַמֶּלֶךְ : הַזָּה אָנֹכִי עַמְּךָ וְשִׁמְרָתָה יְהָ כָּל אֲשֶׁר דָּבָרָה  
לְךָ : שְׁלֹחָתִי רַעַב וְחִיה וְשְׁכָלָךְ : הַבְּנָדִים וְלִבְשָׁשׁ וְרַחַץ בְּמִים וְלִבְשָׁם  
וְלִקְחָה מִן הַסְּמִינָה וְנִתְנוּ עַל־הַמִּזְבֵּחַ וְקָרְשׂוּ : הַלְּבִרְשָׁאִי הַבְּנָדִים : הַלְּבָשָׁתִוּ  
הַפְּתָנָה : הַמְּלָחָמָה הַרְבִּיקָתָה : אָתָּה הַבְּדָלָתָם לְךָ כִּאֲשֶׁר דָּבָרָת אָדָם  
יְהָנָה <sup>4</sup>

<sup>1</sup> *To himself*, there being no reflexive pronouns in Hebrew, the personal pronouns may be used with a reflexive sense.

<sup>2</sup> Used adverbially, *how*.

<sup>3</sup> See § 29. 3.

<sup>4</sup> § See 23. 3.

## 12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

### a. Kal Future.

REMARK 15. Those forms in the Kal future *ō* which end with the last radical follow the analogy of *וַיִּקְטָל*.

In the Kal future and imperative *a* the vowel of the second radical is not liable to rejection, but is lengthened to Kamets before all the suffixes except the 2 pers. plur. where Pattahh is retained, e. g. *וַיִּשְׁלַחְתִּי* not *וַיִּשְׁלַחְנִי* from *וַיִּשְׁלַחַ* , and *שָׁלַחְתִּי* from *שָׁלַחַ* .

16. Those forms in the various futures and imperatives which have personal endings undergo no change before suffixes, except in the fem. plur. as stated in § 42. 2.

Analyze and translate:—

וְקַטְלֵנִי , וְקַטְלֵנֶה (2) , וְקַטְלֵן , וְקַטְלֵנָה , וְקַטְלֵנִי , וְקַטְלֵנֶה  
וְקַטְלֵם , וְקַטְלֵה , וְקַטְלֵם , וְקַטְלֵה , וְקַטְלֵה , וְקַטְלֵה , וְקַטְלֵה .  
אֲקַטְלֵה , נְקַטְלֵם , תְּקַטְלֵנוֹ (4) , תְּקַטְלֵה , תְּקַטְלֵה (2) , תְּקַטְלֵנִי (2)  
אֲקַטְלֵם , אֲקַטְלֵה , נְקַטְלֵה , נְקַטְלֵה , נְקַטְלֵה , נְקַטְלֵנִי (2) .  
וְקַטְלֵה , וְקַטְלֵנִי , וְקַטְלֵם , וְקַטְלֵנִי , וְקַטְלֵה (3) , תְּקַטְלֵהוֹ  
תְּקַטְלֵנוֹ , וְקַטְלֵם , וְקַטְלֵה , תְּקַטְלֵה .

<sup>1</sup> See § 42. 2.

נִכְרָתָנוּ מִיָּאָרֶץ :<sup>1</sup> וַיִּשְׁמַלֵּט בְּכָל־הָלֹךְ אֲשֶׁר־הָלַכְנוּ בָּה : שָׁפָה  
דְּבָרָרָנָא אַלְהַמְלָךְ כִּי לֹא יִמְלַעַנִי מִזְקָה : וַיַּקְרֵב אֲתָה מִשְׁבָּן וְאַתָּה  
הַמְזֻבָּח וַיְמִשְׁחָם : וַיַּתְפֵּשׂ בְּשָׁלֹוחָ וַיַּקְרֵלָה : אֲתָה יְהוָה תְּשִׁמְרָם  
לְלֹעֲלָם : הַהְשִׁבָּח אֲשֶׁה הַעֲיל אֲשֶׁר לְהָסִיד אֶלְהָה הַשְׁבָּחָנָה וְאַנְכִי לֹא  
אַשְׁחָה : וַיִּמְלֹכוּ אֶתְהָ וַיִּמְשַׁחֵהוּ: וְהָנָה וְשָׁמָרָה מִכְלִירֵי מִשְׁתָּחָה וַיַּעֲדֵ-  
עֲלָם : לְקֹח אֲתִיכָּלְהָלָסָף וְהַחֶבֶב וַיַּשְׁלַחְם אַלְהַמְלָךְ<sup>2</sup> הַיָּשֵׁב בְּדָמָשָׁק :

<sup>1</sup> Translate the future with *vav conversive* in these and subsequent exercises as though a preterite preceded.

\* See Remark 8.

### b. Piel and Hiphil Futures.

REMARK 17. In those forms of the Piel future, which end with the last radical, Tsere is shortened or rejected before suffixes as in the 3 masc. sing. of the Piel preterite.

18. Tsere in the Hiphil apocopated future, future with Vav Conversive, and imperative becomes Hhirik before suffixes, e. g. **אֲלֹא-שִׁתָּה** *destroy not*, **אֲלֹא-שִׁתָּהוּ** *destroy him (or it) not*.

Analyze and translate:—

**אַטְזִים:** הבדל בגדילתי יהוה מיהים: עמו אנו בזירה אחלהה  
פָשְׁטוּ אֶת-הַפְּנִית אֵיכָה אָלֶב-שָׂבָה רְתַצְתִּי אֶת-הַרְגָּלִים אַרְכָּה  
תְּקִפְלִים (3), פְקִטְרִים (4), וְקִטְרִים, וְקִטְלִים, אַקְטִלְבָּן,

ונאכְבָּהּוֹתִי : ונִשְׁכַּם בְּפֶקַר וּנְשַׁלְחָהָה : אָמַר אֶל-פְּשַׁחַיתָה כִּי בְּרָכָה בָּזָה : נְחִים וְהַנָּהָה כֵּן נְשַׁחַתָּה וְלֹא יְשַׁחַח אֶת-חֲבָרָה אֲשֶׁר נְשַׁבֵּעׁ לְכֶם : מַהְיָאָנוּ שִׁבְעָה תְּזַקְּנֵנוּ וּכְבָוד וְהַקֵּר תְּעַטְּרֵהָ וְתְּמַשְּׁילֵהָ בְּכָל-הָאָרֶץ : לְקָחָה אָזְזָה וּנְמַלְיָלָה עַל-יִשְׂרָאֵל : וְאַרְחָצָה בְּמָנוֹם וְאַלְבְּשָׁה : וְלַבְּשָׁה בְּגָדִים :

### c. Infinitive and Imperative.

REMARK 19. The suffix of the 1 pers. sing. is attached to the infinitive in two forms, יְ expressing the subject of the verb קָטַלְיָה my killing and יְ its object קָטַלְנִי to kill me. The remaining persons have but one form, which is used indifferently for the subject or the object, הָקָטַלְנִי thy killing or to kill thee, הָקָטַלְנִיתְךָ thy causing to kill, to cause thee to kill or to cause to kill thee.

Analyze and translate:—

קָטַלְבָּם , קָטַלְתָּם , קָטַלְתָּם , קָטַלְתָּה , קָטַלְתָּה , (2) קָטַלְנִי , קָטַלְנִי , קָטַלְנִי , קָטַלְנִי .  
קָטַלְנִי (2) , קָטַלְנוּ , קָטַלְתָּה , קָטַלְתָּה , קָטַלְתָּה , קָטַלְתָּה , קָטַלְתָּה , קָטַלְתָּה .  
קָטַלְלִי (2) , קָטַלְתָּה .  
קָטַלְנִי (2) , קָטַלְנִיהָ .  
הָקָטַלְיָה , הָקָטַלְיָה , הָקָטַלְיָה , הָקָטַלְיָה , הָקָטַלְיָה , הָקָטַלְיָה , הָקָטַלְיָה .

<sup>1</sup> Of the two forms here represented one has a suffix, the other has not.

<sup>2</sup> Notice the position of the accent.

אָמְרִי , אָמְרִי , אָמְרִי , אָמְרִי , שְׁלַחֲנִי , שְׁלַחֲנִי , שְׁלַחֲנִי , (2)  
שְׁלַחֲנִי , (2) שְׁלַחֲנִי , שְׁלַחֲנִי , שְׁלַחֲנִי , שְׁלַחֲנִי , שְׁלַחֲנִי , שְׁלַחֲנִי .  
שְׁמַרְתָּם , שְׁמַרְתָּמָה , שְׁמַרְתָּמָה , שְׁמַרְתָּמָה , שְׁמַרְתָּמָה , שְׁמַרְתָּמָה , שְׁמַרְתָּמָה .

REMARK 20. The copulative וְ is sometimes employed in Hebrew to connect an action with the time of its occurrence, where no connective is required in English. In such cases we may use *then* as its equivalent or better still leave it untranslated. Thus *in my gathering Israel*

**בם וְנִקְרַבְתִּי** then shall I be sanctified in them or when **I gather Israel, I shall**, etc., § 89. 2 (2).

וְשָׁמַע הַצְּבָא בְּרֹבֵרִי עַמְּךָ: נִוְשַׁמֵּע יְהוָה<sup>1</sup> בְּרֹבְרָכֶם לֵי: שְׁתָה כְּבָלְנִי נָא נְגַד וּשְׂרָאֵל: אֲפָח דְּבָרָךְ אֱלֹהִים קָמָוּת הַהָּא לְהִכְרִיתָוּ: אֲשֶׁר אֲפָח: מִשְׁחָה כְּרִיזָה הוּא: קְבָצָנוּ מִזְרָחָנוּ: בְּקְבָצֵי אַחֲרֵי וּשְׂרָאֵל מִזְרָחָנוּ<sup>2</sup> וְנִקְרַבְתִּי בָם וְנִרְאֵי הַגּוֹיִם כְּרִיאָנוּ יְהוָה<sup>1</sup> בְּהַקְרָבָשֵׁי בָּם: נִימְשַׁח אֲתָּה לְקָרְשׁוֹ: וְנִבְדַּל אַחֲרֵן לְהַקְרִיר לְפָנֵי יְהוָה:

<sup>1</sup> The initial aspirate has Daghesh-lene as though the preceding word were **אָרַנְיָה** § 23. 3.

<sup>2</sup> The accent would be thrown upon the ultimate by Vav Conversive, § 17. 6, but for the following monosyllable, § 18.

### 13. GENDER AND NUMBER OF NOUNS, §§ 43–45.

REMARK 21. Attributive or qualifying adjectives follow the noun to which they belong, and agree with it not only in gender and number but also in definiteness, that is to say, they receive the article if the noun is definite, **הַאֲבָן גָּדוֹלָה** *a great stone*, **הַאֲבָן הַגָּדוֹלָה** *the great stone*, § 70. 2.

22. When a demonstrative and an adjective qualify the same noun the demonstrative stands last **הַאֲתָה הַגָּדוֹלָות** *these great signs*, § 71. 2.

23. Predicate adjectives do not receive the article even though the noun is definite; their usual place is before the noun, but they may also stand after it or **גָּדוֹלָה הַאֲבָן** **הַאֲבָן גָּדוֹלָה** *the stone is great*, § 70. 3.

24. Comparison is expressed by the preposition **מִן** § 72. 1, **אֲחֵתֶךָ הַקְטָנָה מִךָּ** *thy sister young from thee*, i. e. *younger than thou*; **אַגְּדָלָל מִמְּךָ** *I will be greater than thou*.

**שְׁמִים חֲקָשִׁים**<sup>1</sup> **וְאָרֶץ חֲקָשָׁה**: גִּוִּים רְבִים וּמְלֻכִים גָּדוֹלִים: וְהַנָּה  
בָּאָר בְּשָׁךְהָ וְהַאֲבָן גָּדוֹלָה עַל הָבָאָר: שְׁלָמָה חֲקָשָׁה: הַתְּאַנְּים הַטְּבוֹת

טבוחת מֵאָד וְחַרְעוֹת רְעוֹת מֵאָד: אֲלֵהֶה הַמִּלְכִים אֲשֶׁר מַלְכֵי בְּאָדָם  
לְפָנֵי מֶלֶךְ־מֶלֶךְ לִיְשָׁרָאֵל: אַת כָּל־הַמִּלְכִים הָאֱלֹהֶה לְכֶד: <sup>2</sup> עַל־מָה דָּבָר  
וְהַזָּה <sup>3</sup> עַלְנוּ אַת כָּל־הַרְשָׁעָה הַגְּדוֹלָה הַזֹּאת: וַיְהִזָּה הַשְׁלִיק שְׁלִיקָם  
אֲבָנִים גָּדוֹלִות מִזְהָשָׁמִים: הָאָרֶץ הַטוֹּבָה אֲשֶׁר יְהֹהָ נָתַן לָהּ: עִיר  
גְּדוֹלָה גְּבוּזָה וְהִיא גְּדוֹלָה מִזְהָעֵר:

<sup>1</sup> Vowel of the noun assimilated to the preceding Kamets as after the article, § 23. 3. a.

<sup>2</sup> Upon what ground, i. e. for what reason, why.

<sup>3</sup> Upon us or against us.

#### 14. THE CONSTRUCT STATE, §§ 46, 47.

REMARK 25. Nouns in the construct before a definite noun (including proper nouns) are themselves definite, § 69. 1. מָקוֹם הַאֲרוֹן *a place*, but מָקוֹם הַאֲרוֹן יְהֹהָ *the place of the ark*; אָרֹן הַאֲרוֹן *the ark* (not *an ark*) of Jehovah.

26. Nouns in the construct state do not receive the article; they are rendered definite by prefixing the article to the governed noun, § 75. 5, אִישׁ אֱלֹהִים *a man of God*, אִישׁ הָאֱלֹהִים *the man of God*.

27. Adjectives or demonstratives qualifying a noun in the construct state do not follow it immediately, but are placed after the governed noun, § 75. 4, יוֹם וְהַזָּה הַגְּדוֹלָה וְהַפְּרָאָה *the great and dreadful day of Jehovah*.

28. When the subject consists of two or more nouns in the singular connected by the conjunction *and*, the predicate is commonly put in the singular if it precedes the subject, and in the plural if it follows, § 86.

כִּנְפֵי הַכְּרוּבִים: אָרוֹן אֱלֹהִי יִשְׂרָאֵל: אָרוֹן בְּרִית וְהַזָּה: כָּל כָּלִי בָּית  
הָאֱלֹהִים הַגְּדוֹלִים וְהַקְּשָׁעִים: כָּנְכָבִי הַשְּׁמִים: הַן לִיהְזָה הַשְּׁמִים וְשָׁמֵן  
הַשְּׁמִים הָאָרֶץ וְכָל־אָשָׁר־בָּה: הַקְּלָל קָל גַּעֲקָב וְהַגְּדוֹלִים וְרִידִי יְשָׁוֹ: הַכְּבָרִי  
חַיָּת הַשְׁׁרָה: אֲפָה הַמֶּלֶךְ תְּנִי עַל־עַם רַב כְּפָר הָאָרֶץ: נִינְגָּל הַמֶּלֶךְ  
מֶלֶךְ מַלְכֵי הָאָרֶץ: נִשְׁבֵּב דָּוד בְּשָׂרָה פָּלָשָׁתִים: וַיַּשְׁבַּחַי אֶת־יְהֹהָ נִימְפָרָ

אֲתָם בִּינְדַּמְלָקָ אֲדוֹם : הַלֵּא טֻב אֶבֶן וַיַּרְפֵּר גַּהֲרוֹת דָּפְשָׁק מִפְלָק<sup>1</sup> מִימִי  
שְׂדָאָל הַלְאָאָרְחָז בָּהָם וְצַהֲרָאָרְיִוּ :

אמינה קידר . 23. 1.

<sup>1</sup> The construct of מִפְלָק, a reduplication of the more usual form מִר.

## 15. NOUNS WITH SUFFIXES, § 49.

REMARK 29. The prepositions after *to*, upon and a few others take the suffixes belonging to plural nouns, § 66. 2, e. g. אַחֲרִי not אַחֲרִי *after me*.

30. The article before יוֹם *day* limits it to the present, that which is now passing, הַיּוֹם *to-day*, § 68. 3.

אַתְּ-מִצְוָתִיו תְּשַׁמְּרוּ וְבָקְלוּ תְּשַׁמְּעִי וּבוּ תְּדַבְּקוּן : אַפָּה אַתְּ-בְּרִיתִי  
חַשְׁמָר אַפָּה וּזְרַחַת אַחֲרִיה : אָפָר תְּאַבְּדוּן אַזְכְּלִילְהַמְּקָמוֹת אֲשֶׁר  
עַבְדָּרִיךְ שֶׁם הַגּוֹים אֲשֶׁר אֲפָס לְרֹשִׁים אֲתָם אַתְּ-אַלְהִיּוֹת וּנְפַצְּתָם אֲרֵד  
מִזְבְּחָתָם וּשְׁבָרוֹתָם אַזְמְצָבָתָם וּאַשְׁרִירָתָם תְּשַׁרְפֵּין בָּאָשׁ וּנְאַבְדָּס אֲזֶד  
שֶׁמֶם מִזְרָחָתָם הַהוּא : וְהַגָּה אֲזֶבֶן הַוְלָקָה יְמִין בְּדָרָה כְּלִילְאָרְץ וּנְדַעַתָּם  
בְּכָלְלִילְבָבָכָם וּבְכָלְלִינְפְּשָׁכָם כִּי לֹא נִפְלֵל כָּבר אֲחֵד מִפְלָל הַדְּבָרִים הַטּוֹבִים  
אֲשֶׁר דָּבַר יְהֹהָאֵלְהָיִם עַלְיכֶם<sup>5</sup> :

<sup>1</sup> شְׂדָאָל may take a direct object, or as in this instance be followed by בָּ.

<sup>2</sup> See Lesson 4, note 1; also § 39. 3.      \* § 30. 33.

<sup>4</sup> The 3 plur. suf. with fem. plur. nouns may be either סֶם or רֶהֶם .

<sup>5</sup> Upon the subject of, concerning.

## 16. PE GUTTURAL VERBS, § 53.

Translate and give the corresponding forms of the perfect verb קָטַל :—

עַמְקָהָם , פְּלַמְדָ(2) , פְּלַמְדִי , גַּמְלָד , אַגְמָד , עַמְדָ(2) , פְּחַזְקִי ,  
וְחַזְקָה , פְּחַזְקָה , תְּאַכְלִי , אַכְלָל .  
הַעֲמִידָו , הַעֲמִידָנוּ , גַּעֲמִידָה , פְּגַעֲמִידָם , הַעֲמִידָה ,  
עַמְדָ .

**REMARK 31.** When the subject consists of two nouns in the relation of the construct state, the predicate commonly agrees with the first as the principal noun; but it may agree with the second if this conveys the main idea. The latter is almost always the case when the first noun is **כל**, e. g. **יְהִיא כָּל־הַמֵּים** *all the waters shall be turned.*

32. If a predicate refers to two words of different persons it will be put in the second in preference to the third, and in the first in preference to either of the others.  
§ 86. 3.

33. Nouns are sometimes put in the construct state before a following clause, § 75. 3, as **מקום אשר** *the place which* or *where*, etc.

וַיֹּאמֶר יְהוָה אֱלֹהִים לְקֹה אֲתִיךְלֶלֶת לְבָרְכָה כִּי אֶחֱבָה וְהַזֶּה: הַשְׁמֵשׁ  
וַיֹּאמֶר לְחַטָּאת וְחַיָּם לְךָ: וַיֹּאמֶר כָּל־הַמֵּים לְךָ: אָנֹכִי וְכָבוֹד נִמְבָּד:  
אֲתִיזְׂחָה: צְבוּעָם אֲתִיזְׂחָה וְנִזְׂעָב אֲתִיכָם: וַיִּמְטֵר עַלְיָהָם מִן לְאַלְלָה:  
וַיַּאֲכַלֵּה אֲתִיהָפָן: וַיֹּאמֶר אֲרֵש־הָאֱלֹהִים אֱלֹהָמֶלֶךְ לֹא אָכַל לְקָם בַּמְקוּם  
הַזֶּה: בְּלִיעַצְמוֹנִי תָּאָמַרְנָה וְהַזֶּה מֵכְמֻזָּה: בַּמְקוּם אֲשֶׁר־יְהוָה אָמַר לְקָם  
לְאַעֲמִד אֲתָּם וְאָמַר לְקָם בְּנֵי אֱלֹהִים: וְעַתָּה אֱלֹהִי וּשְׂרָאֵל<sup>1</sup> וְאָמַן נָא  
<sup>2</sup>הַבְּרִית אֲשֶׁר דִּבְרָתָּ לְצִבְדָּה קָנָד אָבִיו:

דִּבְרָךְ קָרְבָּן.

<sup>1</sup> The future followed by **נא** has the force of a petition or request.

<sup>2</sup> State the form and meaning of both the K'ri and K'thibh, and which reading yields the more exact grammatical agreement.

## 17. AYIN GUTTURAL VERBS, § 54.

Translate and give the corresponding forms of ..

גָּאַלְלָה (2), גָּאַלְתָּ, גָּאַלְ, גָּאַלְרִי, גָּאַלְרִ, גָּאַלְתִּי, גָּאַלְתִּ, גָּאַלְתִּי,  
גָּאַלְ, גָּאַלְהָ, חֲתָנָאַל (3), בָּנָאַל, חֲתָנָאַלְ, גָּאַלְתָּם, גָּאַלְתָּ, גָּאַלְתָּ,  
אָנָאַלְםָ, גָּאַלְנוּהָ.

בָּרְךָ וְבָרְכָה וְהַזֶּה בָּאָרֶץ אֲשֶׁר וְהַזֶּה אֱלֹהִים נִתְּנוּ לְךָ: בָּרְכִי נִפְשְׁתִּי  
אֲתִיזְׂחָה וְאֲלִתְשְׁבָחוּ בְּלִגְמִוְלִוּ: אָבְרָכָה וְאֲנָדָלה שְׁמָה וְאָבְרָכָה מִבְּרָכִיהָ

וְנִבְרָכֵי בָּה כֹּל גּוֹיִם הָאָרֶץ: וְלֹעֲפֵר אַת אֲשֶׁר־תְּבִרֵךְ מִבְּרֵךְ: וְצַפֵּה  
בְּרֵךְ אַחֲדָבוֹת עַבְדָּה וִימְבָּרְכָתָה יְבָרֵךְ לְעוֹלָם: זְמָקֵי אֱלֹהִים וְלֹא אֲשֶׁר־עַמְּךָ  
אֲלֵיכֶם: וַיַּזְעַקֵּי אִרְשׁ אֶל־אַלְמָיו: אֲגַרְשֵׁנִי מִזְרָחָ הָאָרֶץ: טְהָרֵנִי אֶת־קָלְבִּי  
בֵּית יְהֻדָּה וְאֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־פְּלִיאוֹ: וַיַּטְהַרֵּוּ הַכְּהָנוֹת וַיַּטְהַרֵּוּ אֶת־  
הַלְּבָנָם: אָמֵר אֶלְיהָ רְחֵץ וְטַהָר:

### 18. LAMEDH GUTTURAL VERBS, § 55.

Translate and give the corresponding forms of קְטַל —  
שְׁלַחַת, שְׁלַח, אֲשֶׁר־שְׁלַח, נְשֶׁלַח, שְׁלַח, וְשְׁלִיחַ, הַשְּׁלַח  
נְשֶׁלַח, מְשַׁתְּלַחַת, שְׁלַחַנִי, שְׁלַחַתִּי, וְשְׁלַחַתָּם.

REMARK 34. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural, § 85. 7.

גָּנְן זָרַע בְּגָנָע וְלָהִם לְאָכֵל: בְּבָקֵר זָרַע אֲתִיזָרָעָה: אַלְגָּנָע שְׂטָמָה  
אֲרִיכְלָהָם: מִרְיוֹדָע מְהֻדָּטוֹב לְאָדָם: וְלֹעֲזָתָכְיָה כִּי וְהָלָה שְׁלַחַנִי אֶלְעָדָה:  
וְיָאָמָרוּ אַלְיוֹ הַיְלָעָתָכְיָה כִּי הַיּוֹם וְהָלָה לְקָח אֲתִי־אַלְבָּיָה מִילָּה  
וְלֹאָמָר גַּם אָנָי לְעָפָרָי: אֲתִי שְׁבָתָתָכְיָה: תְּלַקְתָּח אֲלָבִית הַמְּלָקָה: אַלְגָּא  
הַפְּנִיעָמְהַלָּק אַלְיָהָרָב כִּי כְּבָד אֲכְבָּרָה מִאָד: הַלְוָק הַלְכָי הַעֲצִים לְמַשְׁחָה  
גַּלְיָהִם מִלְּקָה נִיאָמָרוּ לְזִוְתָמְלָכָה עַלְנוּ: אָז <sup>2</sup>תְּפִלְחָנָה שְׂרִיכִי עֲרוֹרִים  
וְאָזְרִי <sup>3</sup>חֲרָשִׁים תְּפִתְחָנָה: אַקְרָע אֲתִהְמַמְלָכָה מִבְּוֹתָה דָּנוֹד: קְרָעִי לְבָבָם  
וְאַלְבָּגְנָרִיכָם:

טַלְבָה קָרֵר \*

<sup>1</sup> The plural of אָדוֹן is often used, as it is here, in a singular sense.

<sup>2</sup> פִּלְחָה is applied specifically to opening the eyes; פִּתְחָה is the general term for opening, and is applied to anything whatever.

\* חֲדָשׁ is for חֲדָשָׁה and consequently does not lose its Tsere in the plural.

### 19. PE NUN VERBS, § 56.

Translate and give the corresponding forms of קְטַל —  
שְׁלַח, גְּשַׁר, גְּשַׁרְתִּי, גְּשַׁרְתָּם, גְּשַׁרְתָּם, (2) שְׁלַח, גְּשַׁר,

בנְגַדְרֵשׁ , הָבֵשׁ , מִבְרֶשׁ , הַגְּשָׁם , בְּגֹשֶׁר , אֲגֹשֶׁר , (2) הַגְּשָׁרִים , הַגְּשָׁרִת , (2) הַגְּשָׁרִים , הַגְּשָׁרִת , הַגְּשָׁרִים , הַגְּשָׁרִת , הַגְּשָׁרִים , הַגְּשָׁרִת . (3)

REMARK 35. The relative is often omitted as in English  
**הַנְּשָׁבֵעַ הַמְּלֵאָה** honey I gave thee to eat for honey which I  
 gave, etc., § 88. 3.

נֶהָגִי בְּגַדְךָ אֲתִיכְלֹךְ הַעַזְבֵּן וְאַתִּיעַרְוֹ וְאַתִּירְאַרְצָוּ: וְעַפָּה  
וְהַזָּה קְחִידָנָא אֲתִינְפְּשֵׁר מְפַעֵּר כִּי טֻבָּמְתֵּר מְחַדֵּר: קְחִידְמִיסְכֵּר וְאַלְ  
בְּסָכָה: שְׁמַעַי וְקְטַרְתֵּי גַּתְתָּפָה לְפִנֵּיכֶם וְפִקְחֵי אֲתִילְחַמֵּר אֲשֶׁר נְהַרְתָּ  
יַדְבֵּשָׁה אֲכְלְפִירָה וְגַתְתְּפִיהָו לְפִנֵּיכֶם: לְאַהֲרֹנִיָּה לוֹ דָבָר קְטוֹן וְגַדוֹּלָ  
עַדְ-אֹזֶר הַבָּקָר: הַעַד נְגַד לְמַלְךָ אַתְּ כְּלִילְהַדְבָּרִים הַאֲלָה: <sup>1</sup> לְמַה  
לְאַיְהָדָתָךְ לְרַכְבָּרְכָה <sup>2</sup> אֲשֶׁר תְּמַלֵּה אֲמְרָתָךְ אֲתָהִי הוּא וְאַקְחֵ אַתָּה לְיַיִלְלָה  
לְאַשָּׁה: וְהַזָּה לְאַדְהַפְּדָלִי הַחַצְאִי: נְפַלְתֵּא בְּנֵי יְהָה בְּרִינְבִּים רְחַמְנוּ  
וְבְכִידָר אָדָם אַלְאַפְּלָגָה:

רְחִמָּיוֹן קָרְבָּן

<sup>1</sup> preceded by נ is pointed נָנָה before a guttural and נְנִיה before other consonants.

<sup>2</sup> The construct of **הַשְׁמָן** is **שְׁמָן** which, before suffixes, becomes **שְׁמָנִי**, etc. See § 50.

20. AYIN DOUBLED VERBS, § 57.

It is not easy to distinguish accurately the significations of the different species of סְבִּבָּה. For the present the usual sense of the passive and causative species may be retained, the Piel may be rendered *to surround entirely*, and even the unmeaning *surround one's self* may be tolerated in the Hithpael, which is not in actual use.

Translate and give the corresponding forms of נִסְעָן:

REMARK 36. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, § 85. 6, בָּרוּךְ מִבְרָכֶיךָ blessed is every one of those blessing thee.

37. The conjunction וְ may be used to introduce the apodosis or second member of a conditional sentence, § 89. 1, if thou wilt not, etc., וְדַבֵּקְתְּךָ then shall cleave to thee, etc.

אָבָרְכָה אֲרוֹר וּמִבְרָכֶיךָ בָּרוּךְ: אֲשֶׁר פָּאֵר יְוָאֵר: לֹא תָאֵר אֲתָה חָעַם כִּי בָרְכָה הִיא: אַסְלָא חַשְׁמָע בְּקוֹל יְהָנָה אַלְלָה לְשָׁמָר אַתְּגָלֵל מִצּוֹתְּךָ וְדַבֵּקְתְּךָ בְּכָלְהַקְלָלוֹת הָאֵלֶּה: אֲרוֹר אַתָּה בְּעִיר וּאֲרוֹר אַפְתָּה בְּשָׂדָה: וַיִּאָמַר גַּלְוֹ אֲבָנִים גָּדוֹלָות אַלְפִי הַמִּעָרָה: גּוֹל עַל־יְהָנָה פְּרָקָה: הַחַל לְטַהָר אֲתִידְיָהוֹנָה מִן־הָאָשָׁרִים וּמִגְעָנָצִי אַת מִזְבְּחוֹת הַבְּעִילִים וְהָאָשָׁרִים שְׁבָר<sup>1</sup> וְהַדָּק וּעֲצָמוֹת פְּהָנוּם שְׁרָף עַל־מִזְבְּחוֹתִים: אֲם מִזְרָעִי הַיְהִידִים מַרְקָבִי אֲשֶׁר הַחֲלוֹת לְנֶפֶל לְפָנָיו נַפְזֵל תַּעֲלֵל לְפָנָיו: הַיּוֹם הָהָה אֲחַל גַּדְלָה בְּעִינֵי כָּל־יִשְׂרָאֵל:

<sup>ל</sup> i.e. Yodh superfluous; according to the Masoretic direction, therefore, it is to be neglected in reading the word.

<sup>1</sup> With Pattahh in the ultimate in place of Tsere.

## 21. PE YODH VERBS, § 58.

Translate and give the corresponding forms of קָטָל :

וַיָּשַׁב, נִשְׁבַּב, שָׁבַת, שָׁבָה, שָׁבָבָה, נִשְׁבָּה, נִשְׁבַּב, נִשְׁבָּב, נִשְׁבָּב, נִשְׁבָּב, הַיָּשְׁבָּה, הַיָּשְׁבָּה, הַוְשִׁיבָּה (2), יָבַשׁ, רַבַּשׁ, תִּרְבַּשׁ, אַרְבַּשׁ, שְׁבָבָה, אַוְשִׁיבָּה, יְוָשִׁיבָּה, אַוְשִׁיבָּה, יְוָשִׁיבָּה, אַוְשִׁיבָּה, יְוָשִׁיבָּה.

REMARK 38. The interrogative הָ is employed in simple direct questions, הָאָחִיה shall I live? in indirect questions אָם is more usual; inquire אָמָה whether I shall live.

39. In a disjunctive question, direct or indirect, the first member is introduced by הָ and the second by אָם, e.g., אַסְלָא מִצּוֹתְּךָ וְהַחְשָׁמָר מִצּוֹתְּךָ wilt thou keep (or in dependence

on a previous verb, [to know] whether thou wilt keep) his commandments or not?

הוֹגַעַתְּם וְהָנָה בְּרִבְרוֹתָם וְאֶמְרַתְּם בְּפִיה הַוְּגַעַתְּ בְּאֶמְרַתְּ אֵיתָ  
 אֱלֹהִי הַמְּשֻׁבָּט: <sup>1</sup> וְזָכַרְתָּ אֶת־כָּל־הָרָקָד אֲשֶׁר הָולִיכָה וְהָנָה אֱלֹהִיךָ  
 בְּמִדְבָּר <sup>2</sup> לְדִיעָה אֶת־אָשֶׁר בְּלִבְבָה הַתְּשַׁמֵּר מִצְוֹתָו אֶסְלָא: וְאַתָּה בְּנִי  
 דַי אֶת־אֱלֹהִי <sup>3</sup> אָבָרָה וְעַבְדָהוּ: דָעַי כִּי לֹא יְפַל מִקְבָּר יְהָנָה <sup>4</sup> אָרֶץ  
 אֲשֶׁר־דִּבֶּר יְהָנָה עַל בֵּית אֲחָאָב: תְּדַעַי אֵין קָמְנִי בְּכָל־הָאָרֶץ: לֹא  
 הַוְּדָעָה אֶת־עַבְדָּיוּתָה מַי יְשַׁב עַל־כֶּסֶף אֶל־נִירְחָמְלָךְ אָחָרָיו: נִיבְרָכָם  
 וְנִשְׁלָחָם נִילָכוּ אֶל־אֲחָלָהָם: וְהָרָוֵשׁ וְהָנָה אֶת־כָּל־הָנָהָוִים הַאֲלָה  
 מִלְפְּנֵיכֶם וְוַרְשָׁתֶם גּוּיִם גָּדְלִים מְכָס:

מְצֻחוּתוֹ קָרְבוֹ \*

<sup>1</sup> Pret. with Vav Conversive.

עַבְרָך קָרְיוֹ \*

<sup>2</sup> § 52. 1.

<sup>3</sup> § 50. 2.

<sup>4</sup> § 48. 1.

## 22. AYIN VAV AND AYIN YODH VERBS, § 59.

The Piel of קָם means *to raise*: the Niphal, which is not in use, may in this exercise be rendered *to be risen*.

Translate and give the corresponding forms of קָפְלָל :

קָם (2), קוּם (2), קָמַנְהָ , קָמַנְיָה , תְּקוּמִינָה , וְקָמוּנָה  
 בְּקָימָו , נְקָום (2), נְקָומָה , נְקָומָם , נְקָומָנוּנָה , קָומְמָדָה  
 קָומְמָהָם (2), תְּקוּמָמָה (2), מְקוּמָם , קָומוּנָה , קָימוּנָה  
 קוּמָיָה , קוּמָה , קוּמָה .  
 הַקָּיְמָיָה , הַקָּיְמָה , רְקָם , יוֹקָם , הַקָּיְמָוִתִי , תְּקָלְמָנָה , מְקָרִים , אֲקָרִים  
 וְתְּקוּמָם , רְבָיָה , רְבוּבָיָה , נְרוּבָיָה , רְבִיבָה (3), רְבִיבָיָה (2), הַקָּיְמָוֹתָה  
 מְקָרָמָה , וְקָרָמָה , יְקָרָמָה (2).

REMARK 40. When the predicate precedes its subject, it sometimes prefers a primary to a secondary form, that is to say, it may be put in the masculine instead of the feminine and in the singular instead of the plural, § 55. 1.

41. The conjunction וְ may be emphatically used between a noun placed absolutely and the clause to which it relates § 89. 2, *the blessing וְנִתְּנָה it shall even be given*, etc.

42. A present action conceived of as unfinished and continuing in the future is expressed by the future tense, § 78. 2, מִן־זֶה קָבוֹא whence art thou coming? the action being regarded as still continuing, whereas in מִן־בְּאַתֶּם whence have you come? the action is viewed as at an end.

לֹא חָשֵׁב בְּלֹא אֲשֶׁר הַלְכָה : וְקָם נְלֹךְ וְלֹשֶׁב  
לְמָקוֹמוֹ : אַתָּה אֲבָנוֹתֶךָ תְּשֻׂבֵּעַ לְקָרְמָתֶךָ : הַזֶּה אֲנָכֶר עַמֶּךָ וְשָׁמְרָתֶךָ  
בְּכָל <sup>2</sup> אֲשֶׁר־פָלָךְ וְהַשְׁבָּתָה יְהוָה אֱלֹהֵי אֶתְכֶם הַזֹּאת : וַיַּשְׁלַח אֱלֹהִים שְׁבִיר הַשִּׁיר  
לְאָמֹר הַשְׁבֵּי פְּלַשְׁתִּים אֶת־עָרֹן יְהוָה : וַיַּקְרְבֵי יְמִינָךְ רַדְעָתֶךָ : אֶל־  
אֲשֶׁר חָלַב אֶלְךָ וּבְאֲשֶׁר פָּלַיוּ אֶלְךָ עַמֶּךָ עַמְּךָ וְאֶלְךָ אֱלֹהִים בְּאֲשֶׁר  
פָּמִיתָ אָמוֹת וְשָׁם אֶקְבָּר : אָנָה הַלְךְ וּמִן־זֶה קָבוֹא : וְעַתָּה הַבְּרִכָּה  
הַזֹּאת אֲשֶׁר הַבְּרִיא שְׁפָחָתֶךָ לְאָדוֹן וְנִקְרָא לְעָרִים הַמִּתְהַלְּכִים בְּרָגְלֵי :

<sup>1</sup> § 50. 1.

<sup>2</sup> Supply the noun "place" as the antecedent of the relative, which is itself governed by a preposition not expressed. Complete the Hebrew sentence by supplying the ellipsis in both cases. See § 30. 3.

### 23. LAMEDH ALEPH VERBS, § 60.

The Piel of מִצָּא may for the sake of distinction be rendered *to find out*.

Translate and give the corresponding forms of קָטַל :—  
וּמִצָּא , חַמְצָאָה (2) , גַּמְצָאָה (3) , מִצָּאת , הַמִּצָּאת  
חַמְצָאָה (2) , פַּמְצָאָה (2) , מִצָּאָנוּ , אַמְצָאָהוּ , וּמִצָּאָה .

REMARK 43. The verb מִלָּא takes a direct object in the Kal *to be full of* anything, and in the Niphal *to be filled with* anything; in the Piel *to fill something with* something, it may have two objects.

וַיַּקְרָא יְהוָה אֱלֹהִים וְיִאָמֶר הָנֶגֶג וְנִרְצֵץ אֱלֹעֲלֵי וַיֹּאמֶר הָנֶגֶג  
בַּרְקָרָאתְךָ לְיִרְאָה לְאַדְלָרָאתְךָ שֵׁיב שְׁלֵב נְלֹךְ וַיַּשְׁכַּב : קוֹם קְרָא  
אֱלֹהִים : וַיֹּאמֶר אֱלֹהִים אֱלֹהִים קְרָא לִי גַּעֲמֵר קְרָא גַּעֲמֵר לִי מְרָא :  
יְמַלְאָתְךָ אֶת־הַבָּנִית הָאַתְּ כָּבֹוד : וְתַבְּאָנָה וְתַמְלָאָנָה אֶת־הַהְרָקְתִּים : הַזֶּה

מִים בָּאִים מִקְרָב אֶדוֹם וַתִּמְלֹא הָאָרֶץ אֲדֹהָמִים: אָזְר וְחַנָּה אָשָׁר  
הַוְצָאָתִיךְ מֵאִיר פְּשָׂדִים<sup>1</sup> לְתֵת לְךָ אֲתִיכָּאָרֶץ הַזֹּאת: לְבָטָה  
אַלְגִּים:

<sup>1</sup> See § 18.

## 24. LAMEDH HE VERBS, § 61.

גַּלְּה in Kal means *to reveal*, i. e. to uncover a secret, in Piel *to uncover*, in Hiphil *to exile*, i. e. to uncover or strip a land of its inhabitants, in Hithpael *to uncover one's self*.

Translate and give the corresponding forms of קָטָל:—

גָּלוּ , גָּלָה , גָּלָתָה , גָּלִינָה , גָּלוֹת , גָּלָה , (2) גָּלָה , תְּגָלֵר ,  
גָּלָרוֹתָם , גָּלִינָה , גָּלָה , גָּלָה , גָּלִיתָה , תְּגָלֵר , מָגָלָה ,  
הָגָלָה (2) , חָגָלִיתָה , בָּגָלָה , אָגָלָה , וְתָגָלָה , הָגָלָם , בָּגָלָה ,  
גָּלָלָם .

מי האיש אֲשֶׁר בָּנָה בּוֹתֵרְךָשׁ גָּלָךְ וַיַּשְׁבַּט לְבוֹתוֹ פְּנוּמִית בְּמִלְחָמָה:  
הָאָמִים וְשֵׁבָב אֱלֹהִים עַלְיָהָאָרֶץ חָזָה הַשְּׁמִינִים וְשֵׁמֵי הַשְּׁמִינִים לֹא וּכְלַפְּלִיה  
אֲפָכְרִיהָבִית הָזָה אֲשֶׁר בְּנִיטִי: וַיַּהַי כְּכָלָות שְׁלָמָה לְבִנָּה אֲדֹבָרָה  
יְהָנָה<sup>1</sup> יְנִירָא וְהָנָה אֶלְשָׁלָמָה שְׁנִוָּת בְּאָשֶׁר נָרָא אֶלְיוֹ בְּגַבְעַן: וְלֹבֶן  
שֶׁם דָּוד מִזְבֵּחַ לְיְהָנָה וּלְעַל עַלְוָת: הַמְּפָתָח אֲשֶׁר־צְלִילִית שֶׁם לֹא פְּנַד  
מִפְּנָה<sup>2</sup> כִּי מָוֹת הַמִּוְתָּה: אֲשֶׁר־אָתָה לְגַוְרָהָאָדָל: וְעַשֵּׂת אֶת כְּלָאָשָׁר צָהָ  
וְהָנָה: לֹא<sup>3</sup> גַּעֲשָׂתָה פְּתַחַת כְּלָהַשְׁמִינִים פְּאָשֶׁר גַּעֲשָׂתָה בִּירוּשָׁלָם:

<sup>1</sup> See Remark 20, Lesson 12.

<sup>2</sup> כִּי for; or it may be translated *but*, to which it is often equivalent after a negative.

<sup>3</sup> The feminine in the sense of the neuter.

## 25. NUMERALS, § 65.

REMARK 44. In stating dates cardinal numbers are commonly used for the year and day, and ordinals for the month.

45. The age of persons is idiomatically expressed by the words בֶּן son or בָּת daughter prefixed to the term of

their life, thus בֶּן־שְׁמֵנָה שָׁנָה *son of eight years* i. e. *eight years old.*

See also the rules in § 73.

שָׁלַשָּׁה יָמִים: שָׁבַת בָּנִים: חֲמִשִּׁים אֲרָוֹת: שְׁנָים אֲנָשִׁים: אַרְבָּעָה מְלָכִים: שְׁבַעַת כָּנִים: שָׁשָׁה קְדָשִׁים: שְׁשָׁת יָמִים: שְׁנֵי גָּזָבָר: חֲמִשָּׁת הַמֶּלֶךְ: שְׁבַעַת חֲנִימִים: שְׁלַשׁ הַעֲרִים: שְׁשָׁבַעַת כְּנָפָדים: שְׁנָתִים שְׁנִים: עֲרִים אַרְבָּעִים וּשְׁמֵנָה: אַרְבָּעִים יוֹם וּאַרְבָּעִים לְרָחָה: יָמִים שְׁנָים: עֲרִים קְרָכִים: בְּנַדְשָׁמָנָת יָמִים: בְּנַדְשָׁמָנָת שָׁנָה: בְּנַדְשָׁמָנָת שְׁנָה דָּנוֹד בְּמֶלֶכְךָ: הַוָּא וְשָׁפֵר בְּנַטְרוֹ: שְׁלַשָּׁה<sup>1</sup> אַלְהָה בְּגִרְגָּנָה: שְׁנִים עַשֶּׂר אֲנָשִׁים: שְׁפָרִים עַשְׂרָה הַאֲגִים הַאֲלָה: שְׁתָּמִים וּשְׁמֻמִים: שָׁנָה וּשְׁבַעַת מְאוֹת שָׁנָה: שְׁנָים וּשְׁשָׁרִים אַלְקָת שְׁלַשָּׁה וּשְׁבָעִים וּמְאַתִּים: בְּשִׁנְתִּים שְׁתָּמִים בְּהַדְשָׁה הַשְׁבִּיר בְּיוֹם אֶחָד לְהַדְשָׁה: בְּשִׁנְתִּים אַרְבָּעָה לְהַדְשָׁה הַתְּשֵׁעִי: בְּשִׁלְשִׁים שָׁנָה בְּרַבִּיעִי בְּחַמְשָׁה לְהַדְשָׁה: בְּשִׁנְתִּים הַתְּשֵׁיעִית לְמֶלֶכְךָ בְּהַדְשָׁה הַצְּשִׁירִי בְּעַשְׂרָה לְהַדְשָׁה: בְּיוֹם עַשְׂרִים וּאַרְבָּעָה<sup>2</sup> לְעַשְׂרָה עַשְׂרָה לְהַדְשָׁה: וְגַתְּתָּם חַמְישִׁית לְפִרְעָה: רַבִּיעִית הַיּוֹם: שְׁלִישִׁית הַשְׁקָלָה: שְׁוֹרִית הַאֲפָחָה:

<sup>1</sup> Observe the distinction between the predicate and the attributive.

<sup>2</sup> § 65. 3.

## THE END OF THE DELUGE. GENESIS 8, 1-9.

וַיַּכְרֵב אֱלֹהִים אֶת־הָמָתָה וְאֶת־כָּל־הַבָּהָרָה אֲשֶׁר אָפוֹן בְּהָבָה נִינְעָבָר אֱלֹהִים רְוֵה עַל־הָאָרֶץ נִינְשָׂבוּ הַמְּאִים: וַיַּסְכְּרֵי מִיעִינָת תְּהָוֹם וְאַרְבָּתָה הַשְׁמִים נִינְקָלָא הַגְּשָׁם מִינְהַשְׁמִים: וַיַּשְׁבֵּי הַמְּנִים מִלְּהָאָרֶץ הַלּוֹדֶן וְשׁוֹבֵן וַיַּחֲדַדֵּנוּ הַמְּלִים מִקְצָה חֲמִשִּׁים וּמְאַת יוֹם: וַתָּנַח הַתְּבָה בְּהַדְשָׁה הַשְּׁכִירִי בְּשַׁבְעָה־עַשְׂרָה יוֹם לְהַדְשָׁה עַל הַרְיִ אַרְטָה: וַהֲמִים הַיּוֹם הַלּוֹדֶן וְתַסְפֵּר אֶל־הַדְשָׁה הַצְּשִׁירִי בְּעַשְׂרָה לְהַדְשָׁה נְרָאִי רַאשֵּׁי הַהְרִים: וַיַּהַי מִקְצָע אַרְבָּעִים יוֹם וַיַּפְקַח נָח אַת־חַלְוִין הַפְּקָה אֲשֶׁר עָשָׂה: וַיַּשְׁלַח אַת־הַלְּבָב וַיַּצְא יְצָא וְשׁוֹב עַד־יַבְשֵׁת הַמְּנִים מִלְּהָאָרֶץ: וַיַּרְשֵׁלָח אַת־הַיּוֹנָה מִאָפוֹן לְרָאָה הַקְּלָוִ הַמְּנִים מִלְּהָאָרֶץ: וַלְאַמְצָא אָהָרִיּוֹתָה מִנְחָה לְכִפְרָגָנָה וְתַשְּׁבֵּב אַלְיוֹן אַלְהָהָבָה בְּרִ מִים עַל־בְּנֵי כָּל־הָאָרֶץ וַיַּשְׁלַח נָדוֹן וַיַּקְרֵב וַיַּגְּבֵא אַתָּה אַלְהָהָבָה:

THE CREATION AND FALL. *Genesis 1-3.*

## CHAPTER I. א

1 בָּרָא אֱלֹהִים אֶת הַשְׁמִינִים וְאֶת הָאָרֶץ: וְהַאֲرֹץ הָיָה  
 2 וְבָהּוּ וְחַשְׁקָעָה עַל־פְנֵי תְהוֹם וְנוֹרֶת אֱלֹהִים מְרֻחֶת עַל־פְנֵי הַשְׁמִינִים: נִיאָמָר  
 3 אֱלֹהִים יְהִי אֹור וַיָּהִי־אֹור: וַיָּרָא אֱלֹהִים אֲתִיהָאֹור כִּרְטּוֹב וַיִּבְקַל  
 4 הָאֱלֹהִים בֵּין הָאֹור וּבֵין הַחַשְׁקָעָה: וַיָּקָרְא אֱלֹהִים לְאֹור יוֹם וְלַחַשְׁקָעָה כְּרָא  
 5 לְלֹילה וַיָּהִי־עָרָב וַיָּהִי־בְּקָרָב יוֹם אֶחָד: פ  
 6 נִיאָמָר אֱלֹהִים יְהִי  
 7 בְּרוּךְ בְּתוֹךְ הַשְׁמִינִים וַיְהִי מְבָלֵיל בֵּין מִים לְמִים: נִיעַש אֱלֹהִים אֲתִיהָרְקִיחַ  
 8 נִיבְכַּל בֵּין הַשְׁמִינִים אֲשֶׁר מִתְחַת לְרָקִיעַ וּבֵין הַשְׁמִינִים אֲשֶׁר מִעַל לְרָקִיעַ  
 9 נִירְכְּבָן: וַיָּרָא אֱלֹהִים לְרוּכָע שְׁמִינִים נִירְכְּבָר יוֹם שְׁנִי:  
 10 פ  
 11 נִיאָמָר אֱלֹהִים וְקֹדוֹם הַשְׁמִינִים מִתְחַת הַשְׁמִינִים אֲלָמְמוֹת אֶחָד  
 12 יְוָרָא הַיְבָשָׂה נִירְכְּבָן: וַיָּקָרְא אֱלֹהִים לְיַבְשָׂה אֶרְץ וְלִמְקָנָה הַשְׁמִינִים  
 13 קָנָא נִימִינִים וַיָּרָא אֱלֹהִים כִּרְטּוֹב: נִיאָמָר אֱלֹהִים תְּרַשֵּׁא הָאָרֶץ  
 14 לְשָׁא עַטְבָ מִזְרָעַ זָרַע עַזְבֵרִי עַטְבָה פְרָל לְמִינְיוֹ אֲשֶׁר זְרֻעָבָנוּ  
 15 עַל־הָאָרֶץ נִירְכְּבָן: נִתְזְאָה הָאָרֶץ דְשָׁא עַשְׁבָ מִזְרָעַ זָרָל לְמִינְהָוּ  
 16 וְעַזְבָ עַשְׁהָפָנִי אֲשֶׁר זְרֻעָבָנוּ לְמִינְהָוּ וַיָּרָא אֱלֹהִים כִּרְטּוֹב: נִירְכְּבָר  
 17 נִירְכְּבָר יוֹם שְׁלִישִׁי: פ  
 18 אֱלֹהִים בְּרוּךְ הַקְטָן לְמִמְשָׁלָת הַעֲרִלה וְאֶת הַפּוֹכְבִים: נִפְנֵן  
 19 אֱלֹהִים אֲתִיהָרְקִיחַ בֵּין הָאֹור וּבֵין הַחַשְׁקָעָה וַיָּרָא אֱלֹהִים כִּרְטּוֹב: נִירְכְּבָר  
 20 כְּרוּךְ חָנָה וְעַזְבָ רַעֲנָף עַל־הָאָרֶץ עַל־פְנֵי רָקִיעַ הַשְׁמִינִים: נִירְכָא  
 21 אֱלֹהִים אֲתִיהָרְפִים הַגְדָלִים וְאֶת כָּל־גַּפֵשׁ קְתָנָה הַרְמָשָׁת אֲשֶׁר  
 22 שְׁרַצְיָה הַשְׁמִינִים לְמִינְהָם וְאֶת כָּל־עַזְבָ קְנָפָל לְמִינְהָוּ וַיָּרָא אֱלֹהִים כִּרְטּוֹב:  
 23 וַיָּבֹרֶךְ אֱלֹהִים לְאֹור פְרָיו וּרְבָיו וּמְלֹאת אֲתִיהָרְמִים בִּימִינָם

וְהַצִּיְבָּרֶגֶת בְּאָרֶץ: וְנֹהֲרֵבְנָה בְּקָרֶב יוֹם חַמִּישִׁי: פ נִאֱמָר  
**23** אֱלֹהִים הַזֹּאת הָאָרֶץ גַּעַשׂ חַיָּה לְמִינְהָה בְּחַמִּיה וּבְמִשְׁמָשׁ וְתִוְתְּדָרֶץ  
**24** כְּמִינְהָה נְוִהִירְכֵנוּ: וּגְעַשׂ אֱלֹהִים אַחֲתָה הָאָרֶץ לְמִינְהָה וְאַגְּדָה הַמְּלָה כֵּה  
לְמִינְהָה וְאַתְּ קָלְגָּמֵשׂ הַאֲדָמָה לְמִינְהָה נְוִיָּא אֱלֹהִים כִּרְטָבָב: נִאֱמָר  
**25** אֱלֹהִים גַּעַשׂ אֶתְּסָה בְּצִילָּמָנוּ בְּדִמְוִתָּנוּ וְוַרְהָלְבָּדְתָה הַלְּמָס וּבְעַזָּה  
הַשְּׁפִלִּים וּבְבְּחַמִּיה וּבְכָלְהָאָרֶץ וּבְכָלְהָרְמֵשׂ הַרְמֵשׂ עַלְהָאָרֶץ: נִיבְרָא  
**26** אֱלֹהִים אֲתָה אֶתְּסָה בְּצִילְמָנוּ בְּאֶלְהִים בְּגָרָא אַתְּ זָכָר יִגְּבָה  
בְּגָרָא אֲתָה: נִיבְרָא אֶתְּסָה אֱלֹהִים וְיִאֱמָר לְהָם אֱלֹהִים פָּרוּ וּרְבָבָי  
**27** וּמְלָאֵי אַתְּהָאָרֶץ וּכְבָשָׂה וּרְדוֹ בְּקָצַת הַיּוֹם וּבְעַזָּה הַשְּׁמָלִים וּבְכָלְהָעִתָּה  
הַרְמֵשׂ עַלְהָאָרֶץ: נִאֱמָר אֱלֹהִים הַזָּהָן גַּתְתִּיר לְכָס אַתְּכָלְעַשְׁבָב  
**28** גַּעַשׂ דָּרַעְ אֶתְּלָעַפְנֵי כְּלָהָאָרֶץ וְאַתְּכָלְעַדְעַז אַשְׁרְבָּבוּ פְּרִירְצַע זְנַע  
גַּרְעַל לְכָס וְהַיָּה לְאַכְלָה: וְכָלְלָתָנָה הָאָרֶץ וְלְכָלְלָעָב הַשְּׁמָלִים וּלְלָלָן, נ  
**29** רְזַמְשׁ עַלְהָאָרֶץ אַשְׁרְבָּבוּ גַּעַשׂ חַיָּה אַתְּכָלְגִּירָק עַשְׁבָּל לְאַכְלָה נְוִהִירְכֵנוּ:  
**30** נְוִיָּא אֱלֹהִים אַתְּכָלְאַשְׁר עַשְׂתָה וְהַעֲדָתָבָב מִאַד נְוִהִירָבָב נְוִהִירְכֵנוּ  
**31** בָּקָר יוֹם הַשְּׁבִירִי: פ

## CHAPTER II. ב

וּבְכָלְיָה הַשְּׁמָלִים וְהָאָרֶץ וּכְלָצְבָּאָם: וּבְכָל אֱלֹהִים בּוּנָם הַשְּׁבִירִיל **2**  
מְלָאָכָתָה אֲשֶׁר עַשְׂתָה וְיִשְׁבַת בּוּנָם הַשְּׁבִירִיל מְפַלְמָלָאָכָתָה אֲשֶׁר עַשְׂתָה:  
וּבְגָרָה אֱלֹהִים אֲתָנוּס הַשְּׁבִירִיל וְיִקְרָשׁ אֲתָה בְּזַר שְׁבָת מְפַלְלָה **3**  
מְלָאָכָתָה אֲשֶׁרְבָּרָא אֱלֹהִים לְעַשְׂתָה: פ אֲלָה תּוֹלְקָה הַשְּׁמָלִים **4**  
וְהָאָרֶץ בְּהָגָרָאָם בְּיוֹם עַשְׂתָה יְהֹהָה אֱלֹהִים אָרֶץ וְשָׁמָיִם: וּבָל, שִׁיחָה ה  
הַשְּׁנָה טְרַם וְהַיָּה בְּאָרֶץ וּכְלָעַשְׁבָב הַשְּׁנָה טְרַם וְצַמָּח כִּי בְּאָהַמְטִיר  
יְהֹהָה אֱלֹהִים עַלְהָאָרֶץ וְאֶתְּסָה אָזְנוֹ לְזַבְדָ אַתְּהָאֲדָמָה: וְאַד גַּעַלְה **6**  
מְזָהָאָרֶץ וְהַשְּׁקָה אַתְּכָלְפָנִי הַאֲדָמָה: וְנוֹיָצָר יְהֹהָה אֱלֹהִים אַתְּ **7**  
הָאָדָם עַדְלָמָה מִזְהָאָדָמָה וְנִיפְחָ בְּאַפְיוֹ נִשְׁמָת חַיִים נְוִיִּי הָאָדָם  
לְגַעַשׂ חַיָּה: וְנִטְעַ וְהֹנָה אֱלֹהִים גַּעַשׂ בְּקָרְבָן מִקְדָם וְנִשְׁמָת שְׁם אַתְּ **8**  
הָאָדָם אֲשֶׁר יָצָר: וְנוֹצְמָת יְהֹהָה אֱלֹהִים מִזְהָאָדָמָה בְּלִיאָז נְהָמָד **9**  
לְמִרְאָה וּסְטוּב לְמַאֲכָל וְעַזְן הַחַיִיט בְּתוֹךְ הָאָזְנוֹ וְלַעַז הַקְּרִיתָה טַבָּב גַּרְעַי:  
וּפְהָרָז יָצָא מִלְדוֹן לְהַשְּׁקָה אַתְּהָאָשָׁע וּמִשְׁבָּט וּפְלָד וְהַיָּה לְאַרְפָּהָה,  
**11** רְאִשְׁתִּים: שֵׁם הָאָחָד פִּישְׁזֹן הִיא הַסְּבָב אַתְּגָּאָרֶץ הַחוֹלוֹתָה  
אֲשֶׁר-שְׁם הַזְּהָב: וְהַבְּהָאָרֶץ סְהָוָא סְלָב שֵׁם הַבְּנָלָה וְאַבְנָן הַשְּׁהָם: **12**

13 וְשִׁיחָהֶר הַשְׂעִיר אֵלֹן הַסּוֹבֵב אֶת פָּلָאָרֶץ כִּיּוֹ : וְשִׁמְרָהֶר  
 14 הַשְׁלִישִׁי חַדְקָל הַיָּא הַלְּזָק קָדְמָה אֲשֶׁר וְנִגְהָר הַרְבִּיעִי הַיָּא פָּרָה :  
 15 ט וְנִקְחָת יְהָנָה אֲלָהִים אֲזִיהָאָדָם נִזְקָה בְּנִזְקָה לְנִזְקָה וְלִשְׁמָרָה :  
 16 וְנִצְלָה יְהָנָה אֲלָהִים עַלְיהָאָדָם לְאָמָר מִלְּלָאָדָם צִוְּיוֹנָן אֶלְלָאָדָל : וּמִלְּאָ  
 17 הַלְּעִתָּט טֻוב נָלָע לֹא תְאָכֵל מִפְנֵי כִּי בְּנוֹם אֲקָלָה מִפְנֵי מָוֹת פָּמָוֹת :  
 18 וְלֹא אָמָר יְהָנָה אֲלָהִים לְאָסֹב חִוּות הָאָדָם לְבָנָו אֲנִישָׂהָלֶל עֹזֶר  
 19 כְּנִגְהָר : וְנִצְלָה יְהָנָה אֲלָהִים מִזְהָאָקָמָה כְּלִיחָנִית הַשְׁעָרָה וְאָתָ כְּלִיעָופָ  
 הַשְׁמָוֹת וְנִבְגָּא אֲלָהָאָדָם לְרָאֹות מְהִיְקָרָאָדָל וְכֵל אֲשֶׁר וְקָרָאָדָל הָאָדָם  
 כְּגַפֵּש תְּנִהָה תְּנִיא שְׁמוֹ : נִזְקָלָא הָאָדָם שְׁמוֹת לְכָלְהַבְּהָמָה וְלִעְשָׂופָ  
 21 הַשְׁלָמִים וְלִכְלָל חִנְתָּה הַשְׁגָה וְלֹאָדָם לְאָמְזָא עֹזֶר כְּנִגְהָר : וְנִפְלָא יְהָנָה  
 אֲלָהִים : פְּרִקְמָה עַלְיהָאָדָם וְנִוְיָשָׁן נִזְקָח אֶחָת מַלְעָלָיו וְנִסְגָּר בָּשָׂר  
 22 תְּחִנְמָה : וְנִבְגָּן יְהָנָה אֲלָהִים : אֲתִיהָאָלֶל אֲשֶׁר-לְקָח מִזְהָאָדָם לְאָשָׁה  
 23 וְנִבְגָּה אֲלָהָאָדָם : וְנִאָמָר הָאָדָם זֶה הַפְּלָס עַצְס מִזְצָמָר וּבְשָׁר  
 24 מִפְשָׂרִי לְזֹאת וְקָבָא אֲשָׁה כִּי מִאָרֶשׁ לְקָהָה-זֹאת : עַלְבָנָן וּעַזְבָּאָרֶשׁ  
 כִּי אֲתִיהָאָבָיו וְאֲתִיהָאָמָרוֹ וְלַבְקָא בָּאָשָׁהוֹ וְהָיָי לְבָשָׁוֹ אָחָד : וְיָהִי שְׁנִינָהָם  
 עַרְוֹפִים הָאָדָם וְאָשָׁעָוָן וְלֹא יְתַפְּשָׁרוּ :

## CHAPTER III. ג

א וְתִחְחַשׁ תְּנִהָה עָרִים מִפְלָא חִנְתָּה אֲשֶׁר עָשָׂה יְהָנָה אֲלָהִים וְלֹא אָמָר  
 2 אֲלָהָאָשָׁה אָפָ כְּרִידָאָמָר אֲלָהִים כְּנָא הַאֲכָלָי מִלְּל עֹז הָגָן : וְתִאָמָר  
 3 הָאָשָׁה אֲלָהָעֲחָשׁ מִפְנֵי עַזְהָאָדָם נְאָכֵל : וְמִפְנֵי דְבָנָן אֲשֶׁר בְּתוֹךְ-הָאָדָם  
 4 אָמָר אֲלָהִים לֹא הַאֲכָלָל מִפְנֵי וְלֹא תְּקַשֵּׁי בָּוֹ פְּרִקְמָתָהָן : וְנִאָמָר  
 ה הַחִנְמָה אֲלָהָאָשָׁה לְאָדָמוֹת תְּמִיחָה : כִּי יְדַע אֲלָהִים בְּרִוְתָא אֲכָלָם  
 6 מִזְעִי וְנִזְקָהִי עַזְיִיכָם נְהִיָּהָם בְּאֲלָהִים לְדַעַי טֻוב נָרָע : נִפְרָא הָאָשָׁה  
 כִּי טַלְבָ סְלָעָז לְמַאֲלָל וְכִי תְּאַנְהָרָוָא לְעִירָנִים וְגַחְמָד הַעֲלָע לְהַשְּׁפִיל  
 7 וְתִקְחָה מִפְרָיו וְתִאָכֵל וְתַפְנֵן אֶבְלָאָרֶשֶׁה עַמָּה וְנִאָכֵל : וְתִפְלָחָנָה צִיּוֹן  
 שְׁנִינָהָס וְנִקְשֵׁל כִּי עַירְפָּם הַס וְנִתְפָּרָל עַלְהַתָּה הָאָהָה וְנִגְשֵׁל לְהָם חֲרָתָה :  
 8 וְנִטְמָעָ אֶזְקָאָל יְהָנָה אֲלָהִים מִתְחָלָה בָּגָן לְרָוֵת הַיּוֹם וְנִתְחָבָא  
 9 הָאָדָם וְאָשָׁהָוָן מִפְנֵי יְהָנָה אֲלָהִים בְּרוֹזָה עֹז הָגָן : וְנִקְבָּא יְהָנָה  
 ר אֲלָהִים אֲלָהָאָדָם וְנִאָמָר לְיִאָנֶה : וְלֹא אָמָר אֶתְרָקָלָה שְׁמַעְתָּר בָּגָן  
 11 גְּאַרְבָּא כְּרִיעָרָם אַנְכָּר וְאַחֲבָא : וְלֹא אָמָר מֵי הַעֲדָד לְהָיָה כִּי יְרָם אַפָּה  
 12 הַמְּדָהָעָז אֲשֶׁר צְוִוָּתָה לְבָנָה אֶקְלָמִפְנֵי אֲכָלָת : וְנִאָמָר הָאָדָם

האשֶׁר אֲשֶׁר נִפְתָּח עַמְלֵי הָוָא נְתַנָּה־לְיַד מִזְחָצָץ גָּאכָל : נִאָמֶר 13  
 יְהֹוָה אֱלֹהִים לְאַשֶּׁר מְהֻזָּאת צְשִׂית וְתָאָמֶר הָאַשֶּׁר הַחַחַת הַשְׁרָאֵן  
 גָּאכָל : נִיאָמֶר וְהֹנָּה אֱלֹהִים : אֶל־הַחַחַת כִּי עֲשֵׂת דָת אָרוּר אַקְהָ  
 מְכַל־הַבְּחָמָה וּמְכַל חַנִּית הַשְׁנָה עַל־חַנָּה תַּלְך וְעַפְרָתָאָכָל כְּלִיְמִי  
 חַיִּיך : וְאַרְבָּה : אֲשִׁית בִּינְך וּבִין הָאַשֶּׁר וּבִין זְרַעַך וּבִין זְרַעַת  
 תְּרִיא יְשִׁיפָה רָאשׁ וְאַתָּה תְּצַוְּעָפָה עַקְבָּה : ס אֶל־הָאַשֶּׁר אָמֶר 16  
 הַרְבָּה אַרְבָּה עַצְבָּוֹנָה וְהַרְגָּד בְּעַצְבָּבָתְך תַּלְעִי בְּגִים וְאֶל־אִישָׁך תְּשַׁוְּקָה  
 וְהַיָּא וְמְשַׁלְּבָך : ס וְלְאַדְם אָמֶר כִּי שְׁמַעְתָּ לְקֹרֵל אַשְׁתָּה גָּאכָל 17  
 מִזְחָצָץ אֲשֶׁר צִוְּיָתְך לְאָמֶר לֹא הָאָכָל מִפְנֵי אַרְבָּה הַאֲמָה  
 בְּעַבְרָה בְּעַבְרָוֹת תָּאָכְלָה כָּל יְמֵי הַיּוֹם : וְקוֹז וְנוֹרָקָר תְּצִמְמִיחָה לְך  
 גָּאכְלָתָ אֶל־עַשְׁבָּה הַשְׁנָה : בְּזַעַת אֲשֶׁרֶת תָּאָכָל לְהָם עַד שְׁוֹבָה אֶל־ 18  
 הַאֲמָה כִּי מִפְנֵיה לְקֹחַת כְּרֻעָפָר אַתָּה וְאֶל־עַפְרָת תְּשֻׁבוֹב : וְיִקְרָא בָּ  
 הַאֲדָם שֵׁם אֲשֶׁר־ חַנָּה כִּי הַיָּא הַיּוֹתָה אָם כְּלִיָּה : נִגְשָׁת וְהֹנָּה  
 אֱלֹהִים לְאַדְם וְלְאַשֶּׁר פְּתַחְתָּ עִיר וְנִלְבְּשָׁם : פ נִיאָמֶר 21  
 יְהֹוָה אֱלֹהִים מִן הָאָדָם הַיָּה כְּאֶתֶּר מִלְּפָנֵי לְדַעַת טֻוב וְרַע וְעַמָּה  
 פְּנִירְשָׁלָה יָדו וְלִקְחָת גַּם מִצְעָן הַחֲלִים וְאָכָל וְתַּרְיָ לְעָלָם : וְנוֹשְׁלָה  
 יְהֹוָה אֱלֹהִים מִנְזָהָן לְזָבֵל אֲתִיהָה אֲמָה אֲשֶׁר לְקֹח מִשְׁם : וְנוֹגְרָשָׁ  
 אֲתִיהָה אֲדָם נִשְׁבָּן מִקְדָּם לְנוֹרְלָן אֲתִיהָה פְּרָבִים וְנָתָת לְהַט הַלְּרָבָּ  
 בְּמַתְּחָהָכָת לְשָׁמֶר אֲתִפְרָך עַז קְחִים :

## MASORETIC NOTES EXPLAINED.

|                     |                |                       |
|---------------------|----------------|-----------------------|
| ב' רבת'             | בָּ . . . .    | Large Beth.           |
| ה' זעירא            | הָ . . . .     | Small He.             |
| dagsh after Shurek. | dagsh אחר שורק | Daghesh after Shurek. |

# LESSONS IN WRITING HEBREW.

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## 1. THE PREFIXED PARTICLES, §§ 24–28.

Translate into Hebrew:—

A house and field. A field and a house. In a house. In the house. To a house. To the house. As a house. As the house. From a house. From the house. The house in the field. From the house unto the field. Light and darkness. Day and night. From night to night and from day to day. Darkness in the night. Light in the day. As the sun in the heavens. The darkness. The evening. Evening and morning. As the sea. Light from the sun in the day and from the moon and from the stars in the night. Bread from the field for man and for beast. And flesh. And the flesh. And from the flesh. And to the flesh. As flesh. Not day nor (lit. and not) night. From sun to stars. From the sun unto the stars.

## 2. THE PERSONAL PRONOUNS, § 29.

DIRECTION 1. In conformity with Remark 2 on page 111, possessives, when not immediately followed by the object possessed, are to be rendered by the preposition **ל** thus, *I am my beloved's and my beloved is mine* **אָנִי לְדֹבֶר וְדֹבֶר לִי**. The verb *to have* must be paraphrased by the same preposition, e. g. *You have a brother* **לְכֶם אָח** lit. *a brother is to you*; *He has no son* **אֵין לוֹ בֵן** lit. *there is no son to him*.

Translate into Hebrew:—

Ye *masc.* I and he. They *masc.* and they *fem.* She and thou *fem.* Ye *fem.* and we. In us. In them (*m.* and *f.*). In me. In her. In thee (*m.* and *f.*). In you (*m.* and *f.*). From eternity unto eternity thou art God. From God to us. From me to you. We are in the house, ye are in the field. He is in the light, I am in darkness. The earth is Jehovah's. The silver is mine and the gold is his. Heaven is thine. God is for us. God is not like man. We are like you. He is like us. The house is yours, and the field is theirs. The sea is his. The bread is mine. I have no bread in the house. We have a brother; he is still living. You have no brother. There is no beast in the field.

### 3. OTHER PRONOUNS, § 30.

Translate into Hebrew:—

This house. In this house. This is the house. That field. From that field. That is the field. God, who is in the heavens. Who is in the heavens? The bread, which is in the house. What is in the house? Who am I? What are we? These stars. These are the stars. From this day. In this day. Whose is this house? Whose is that bread? The place in which we are. The land in which I am. Who is this *masc.*? What is this *fem.*? Who art thou *fem.*? Is this<sup>2</sup> thou<sup>1</sup> *masc.*? This field, in which thou art. The land, from which they are. These waters, which are from the sea. Jehovah is mine and I am his. Ye are light in Jehovah. We belong to the day: we belong not to the night nor to darkness.

4. PERFECT VERBS. KAL PREFERITE AND INFINITIVES,  
§ 33.

Write the Kal preterite and infinitives of קָבַד, קָפַל, and שָׁבַע in all their forms as they appear in the paradigm, with the proper signification attached to each.

Translate into Hebrew:—

She killed. They killed. We killed. To kill. Thou (*masc.*) killedst. I killed. Ye (*masc.* and *fem.*) killed. He killed. Thou (*fem.*) killedst.

Thou (*m.* and *f.*) wast bereaved. We were bereaved. Ye (*m.* and *f.*) were heavy. She was bereaved. I was heavy. They were heavy. He was heavy. He was bereaved. To be bereaved.

DIRECTION 2. In Hebrew sentences the verb commonly precedes its subject, and both precede the object unless the emphasis requires a different collocation, e. g. בָּרָא אֱלֹהִים אֶת הַשְׁמִינִי God created the heavens. But if a personal pronoun be either the direct or indirect object it is usually placed immediately after the verb נָתַן לוּ אֱלֹהִים רְכִיבָה God gave to him property.

Translate into Hebrew:—

I shut the house. She shut the door. He shut the heavens. They ruled over this land. Who gave you (Heb. to you) those vessels? To whom did he give this field? What did they give me? The sun ruled over the day and the stars ruled over the night. Thou didst pour water from the heavens upon the earth. He poured. She gave us gold and silver in the vessels. They gave to him honor and majesty. They kept the commandment. We kept the Sabbath. God gave us a command-

ment to keep the Sabbath. He rested in this day, because it was the Sabbath. The darkness was very great. I dwelt in the house. They dwelt in the field. This is the bread which Jehovah has given to you.

## 5. NIPHAL, PIEL, AND PUAL PTERITES AND INFINITIVES, § 34.

Write the Niphal, Piel, and Pual preterites and infinitives of **בָּרַךְ** with their significations.

Translate :—

He was killed. To be killed. I was killed. We were killed. She was killed. Thou (*m.* and *f.*) wast killed. Ye (*m.* and *f.*) were killed. They were killed.

They massacred. They were massacred. She was massacred. I massacred. Ye (*m.* and *f.*) massacred. We massacred. To massacre. To be massacred. Thou (*m.* and *f.*) wast massacred. He was massacred.

The house was sanctified. The tabernacle and the ark were sanctified. Thou (*m.* and *f.*) wast sanctified. Ye (*m.* and *f.*) were sanctified. To be sanctified. To sanctify this day. This is the day, which Jehovah has sanctified. They sanctified this place. I sanctified the tabernacle and the vessels which were in it. Ye were separated from them. The day was separated from the night. We were separated from you. He was separated from us. We were separated from him. They subdued the land. They were subdued before you. Ye were subdued. He has sworn to gather you to this land. The door was shut in the place, in which they were gathered. What did ye gather? We gathered bread. Flesh was gathered. They have sworn. We have sworn. She has sworn.

## 6. THE REMAINING PTERITES AND INFINITIVES, § 35.

Write the preterite and infinitives with their significans in the Hiphil, Hophal, and Hithpael of קָרַב.

Translate :—

I caused to kill. She killed herself. They killed themselves. Ye (*m.* and *f.*) were caused to kill. To kill one's self. To cause to kill. To be caused to kill. We were caused to kill. Thou (*m.* and *f.*) killedst thyself. He caused to kill.

We separated the silver from the gold. He separated the darkness from the light. Thou didst separate Israel from all the nations which are in all the earth. I was made king. Thou wast made king. Is it a little (thing) to be made king? A little bread. A little flesh. A little gold. A little silver. They cut off the nations. The nations were cut off. Bread was cut off from the house. Bread and oil were cut off. We were cut off. She cut off man and beast from the land. They caused the kingdom to cease. He made the kingdom small. We made small. Whom did she destroy? What did she destroy? Thou (*m.* and *f.*) didst purify thyself. I did not purify myself. She purified herself. Ye (*m.* and *f.*) purified yourselves. They brought the water near to the king David and he poured it out before Jehovah. He consecrated the oil and anointed the tabernacle, the ark and all the vessels. We consecrated all the silver and the gold to Jehovah.

## 7. KAL FUTURE, IMPERATIVE, AND PARTICIPLES, § 36.

Write the Kal future, imperative and participles of קָרַב, and the futures of קָרַב and קָרַב.

Translate :—

Thou (*m.* and *f.*) wilt kill. We shall kill. I shall kill. He will kill. They (*m.* and *f.*) will kill. She will kill. Ye (*m.* and *f.*) will kill. Kill ye (*m.* and *f.*). Killed. Killing. Kill thou (*m.* and *f.*).

Thou wilt rule over us. He will rule over them. The stars shall rule over the night. The sea shall not rule over the earth. Rule thou over the nations. He is ruling. She is ruling. We are ruling. Ye shall rest in the Sabbath. Rest ye (*m.* and *f.*) with me in the house. Keep thou (*m.*) this beast. Keep thou (*f.*) that bread. Who is keeping the silver? Jehovah is keeping Israel. Jehovah, who is keeping Israel, will also keep us. God shall keep thee in the day and in the night. We shall dwell in heaven. Shut (*m. pl.*) the door. I shall shut the gate. She is shutting the house. The virgins are dwelling in the house. The wild beast is dwelling in the field. He will subdue all the nations which are under heaven. Thou shalt be clothed with majesty and splendor. I will keep what I have spoken.

### 8. NIPHAL, PIEL, AND PUAL FUTURES, ETC., § 37.

Write the future, imperative, and participle of the Niphal, Piel, and Pual of נִפְרָא.

Translate :—

We shall be massacred. Ye (*m.* and *f.*) will massacre. She will massacre. I shall be killed. He will be killed. Thou (*m.* and *f.*) wilt massacre. They (*m.* and *f.*) will be massacred. Be thou (*m.* and *f.*) killed. Massacre ye (*m.* and *f.*). Killed. Massacred. Massacring.

Ye will be separated from us. They will be shut in the house until the morning. All the people will be

sanctified. The company will be sanctified. These virgins will be sanctified. Those nations will be sanctified. We shall be sanctified. Ye (*m.* and *f.*) will be sanctified. Thou (*m.* and *f.*) wilt be sanctified. I shall be sanctified. Jehovah will be honored. Be ye honored. I will honor them who honor me (lit. the [ones] honoring me). I will sanctify the priests. He will sanctify them. They will sanctify us. It belongs to the priests to honor this house. It is not for me to honor him. They will speak to thee. To whom will ye speak? God is speaking to us from heaven. Wilt thou speak to me? Speak ye to them. I will take heed that I do not speak evil. Will the gate be shut? Will they be shut up in Jericho?

## 9. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC., § 38.

Write the future, imperative, and participle of the Hiphil, Hophal, and Hithpael of קָרַב.

Translate:—

Ye (*m.* and *f.*) will be caused to kill. We shall kill ourselves. Kill thyself (*m.* and *f.*). Causing to kill. Thou (*m.* and *f.*) wilt cause to kill. Cause ye (*m.* and *f.*) to kill. They (*m.* and *f.*) will kill themselves. I shall be caused to kill. Killing one's self. Caused to kill. He will be caused to kill. She will cause to kill.

I withheld the rain from you. I shall cause it to rain upon this field and I shall not cause it to rain upon that field. Thou wilt clothe them with (lit. cause them to put on) splendor and majesty. He will clothe the heavens with darkness. Clothe (2 m. s.) all the nations with joy and gladness. He will be made king and will

be honored in all the land. Ye will be caused to reign. We shall be caused to reign. Thou wilt be caused to reign. What shall I offer to God? Shall all the remnant be cut off? Joy shall be cut off from Israel. All these nations shall be cut off. Shall we cause the work to cease? Who shall separate us from him? What shall separate him from us? I am separating between good and evil. He shall cause them to dwell in the land.

#### 10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

DIRECTION 3. In narrating the past, the first verb is commonly to be put in the preterite and the succeeding verbs in the future with Vav Conversive, provided the verb stands at the beginning of the clause. If, however, any verb of the series is for any reason removed from the beginning of its clause and so separated from the conjunction, it must be put in the preterite, § 79. 2.

4. In a paragraph relating to the future, the first verb is commonly to be put in the future or imperative, as the case may be, and the succeeding verbs in the preterite with Vav Conversive, provided they stand at the beginning of their own clause. But if any verb of the series is separated from the conjunction by an intervening word, it must be put in the future.

5. A negative imperative must be translated by **בָּשָׁ** with the future, the apocopated form being used if one exists, § 78. 8.

Translate into Hebrew:—

He anointed me and caused me to reign instead of David. They drove out the nations and subdued the

land and dwelt in it. Thou wilt gather them from all the nations, and cause them to dwell in this land, and thou wilt reign over Israel forever (lit. to eternity). Ye shall keep the commandment and be separated from the nations and be consecrated to me, and ye shall be great from sea unto sea. Cleave thou unto me and thou shalt keep the covenant which I have made (lit. cut) with thee and thou shalt honor me. Ye shall not forget. Forget not ye what I have spoken to you. Take heed that ye forget not the Sabbath to rest in it from all work. Wilt thou not withhold me from evil? Withhold not mercy from me, O Jehovah, and I will keep (parag. fut.) this commandment. Cut them not off. We gave them bread and made (lit. cut) a covenant with them. Pray reign over this people. Shut the door. Pray, shut the door. Thou wilt not shut the door. Do not shut the door. We will shut. Let us shut.

## 11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

Write the 3 *m.* and *f.* sing. of the Kal preterite of **שָׁבַת** with suffixes, adding to each form its proper signification.

Translate :—

He killed them (*m.* and *f.*). He killed him. He killed us. He killed thee (*m.* and *f.*) He killed me. He killed you (*m.* and *f.*). He killed her.

She killed us. She killed you (*m.* and *f.*). She killed me. She killed her. She killed them (*m.* and *f.*). She killed him. She killed thee (*m.* and *f.*).

*b. The rest of the Kal Preterite.*

Write the remaining parts of the Kal preterite of **לְמַתֵּן** with suffixes.

Translate :—

They killed you (*m.* and *f.*). Ye killed them (*m.* and *f.*). I killed her. Thou (*m.*) killedst me. I killed thee (*m.* and *f.*). We killed him. They killed me. They killed her. Ye killed us. Thou (*f.*) killedst him. We killed you. Thou (*m.*) killedst her. Thou (*f.*) killedst her. Thou (*m.*) killedst him. Thou (*f.*) killedst me. He kept you (*m.* and *f.*). She kept him. Ye kept us. Thou (*m.*) didst keep her. Thou (*f.*) didst keep me. She kept you (*m.* and *f.*). We kept them (*m.* and *f.*). They kept us. I kept thee (*m.* and *f.*).

He anointed him. He anointed me. Thou (*m.*) didst anoint us. Thou didst anoint them. They sent thee (*m.* and *f.*). She sent her. Ye sent him. We sent you (*m.* and *f.*). She forgot me. Thou (*f.*) didst forget her. We forgot her. I forgot him. He washed them (*m.* and *f.*). I washed you (*m.* and *f.*).

*c. The Piel and Hiphil Preterites.*

Write the different persons of the Piel or Hiphil preterite of **לְמַתֵּן** with suffixes.

Translate, noting the fact when the Hebrew is ambiguous:

He massacred them (*m.* and *f.*). We massacred you (*m.* and *f.*). She massacred us. Ye massacred us. Ye massacred them (*m.* and *f.*). They massacred us. They massacred you (*m.* and *f.*). Thou (*m.* and *f.*) didst massacre us. He massacred you.

They caused me to kill. He caused you (*m.* and *f.*) to kill. She caused to kill them (*m.* and *f.*). They caused to kill her. She caused thee (*m.* and *f.*) to kill

Ye caused me to kill. Ye caused to kill him. I caused thee (*m.* and *f.*) to kill. I caused to kill them (*m.* and *f.*). Thou (*m.* and *f.*) didst cause to kill her. Thou (*m.* and *f.*) didst cause us to kill. We caused to kill him. We caused you to kill.

He made me great. He made us great. He made them (*m.* and *f.*) great. He honored you (*m.* and *f.*). He honored him. He honored her. He bereaved thee (*m.* and *f.*). Ye gathered them (*m.* and *f.*). She gathered us. We honored her. Thou (*m.* and *f.*) didst honor him. She honored him. She honored her. I gathered you (*m.* and *f.*). They honored me.

They caused him to reign over Israel. Ye caused me to put on the garments. He caused Eleazar to put them on. A wild beast overtook him in the field. Thou hast caused us to dwell in this place. I have cut them off because they did not honor me. Thou hast separated them from all the nations which are upon the earth. Ye brought him near to the tabernacle. The sword has bereaved her, and she has neither father nor daughter nor brother (lit. to her is not father and not daughter and not brother).

## 12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

### *a.* Kal Future.

Write the different persons of the Kal future of קָרַב with suffixes.

Translate :—

He will kill us. She will kill us. I shall kill you (*m.* and *f.*). Thou wilt kill her. We shall kill him. She will kill them. They will kill her. Ye (*m.*) will kill her. Thou (*f.*) wilt kill her. Thou (*f.*) wilt kill me.

Ye (*m.*) will kill them. They will kill you (*m.* and *f.*). Thou (*f.*) wilt kill us. She will kill thee (*m.* and *f.*).

Jehovah will keep us from all evil. Thou (*m.*) wilt keep them (*m.* and *f.*). They (*m.* and *f.*) will remember me. I shall remember them. Who will remember him? Will he remember her? Will she not remember you (*m.* and *f.*)? I do not know (*pret.*) him and how shall I remember him? We shall remember thee (*m.* and *f.*) and not forget thee. This is the house; wilt thou (*m.* and *f.*) remember it? This is the commandment; will they keep it? Whose are these garments? I shall put them on. Behold this babe! will the mother forget it? (The) Lord will surely (*abs. infn.*) remember you. Thou (*m.* and *f.*) wilt not forget me. Do not thou (*m.* and *f.*) forget me.

### b. Piel and Hiphil Futures.

Write the different persons of the Piel or Hiphil future of **שׁׁמַר** with suffixes.

#### Translate :—

She will massacre them (*m.* and *f.*). Will ye (*m.* and *f.*) massacre us? He will massacre you (*m.* and *f.*). He will cause thee (*m.* and *f.*) to kill me. He will cause to kill thee. Thou (*m.* and *f.*) wilt cause her to kill us. I will cause him to kill them. They (*m.* and *f.*) will cause me to kill.

Thou (*m.*) wilt deliver them and they will honor thee. The Lord has remembered us and crowned (future with Vav. Conv.) us with honor and majesty. He will not destroy me. Let him not destroy me. Jehovah, who is dwelling in Zion, will sanctify the people and deliver them (Heb. sing. suf. referring to *people*) from all evil

and cause them to dwell in this place forever. I will cause thee to put on sackcloth, and will cause joy and gladness to cease and will utterly (*abs. infin.*) cut thee off. Thou wilt gather us and make us great. We will separate her from the assembly. All the virgins shall honor her.

### c. Infinitive and Imperative.

Write the Kal infinitive of **לְבַדֵּךְ** with suffixes and give the different significations of each form.

Translate, noting the fact when the Hebrew is ambiguous and giving the alternate significations:—

To kill you (*m. and f.*). To kill them (*m. and f.*). To kill her. To kill him. Kill (*m. s. and pl.*) her. Kill (*m. s. and pl.*) him. My killing. To kill me. Our killing. His being killed. Massacre (*m. s. and pl.*) them. To massacre you (*m. and f.*). His massacring us. Your being massacred. Cause (*m. s. and pl.*) him to kill the woman. My causing you to kill. Her causing to kill them. To cause him to kill me. To cause me to kill him. To cause to kill thee (*m. and f.*). Their being caused to kill her.

To keep me. To keep him. To keep thee (*m. and f.*). To keep us. To keep them (*m. and f.*). Keep (*m. s. and pl.*) them. My keeping the commandment. Remember (*m. s. and pl.*) me. Here am I (Heb. **הִנֵּה**, behold me), send me. Hear us. Deliver (*m. s.*) us. Crown (*m. s. and pl.*) him. To honor her. He has sworn to (use the prep.) gather us and to cause us to reign with him. Honor him and he will not forget to honor thee. Sanctify us and bring us near to thee. Gather the priests to the sanctuary; honor them before all the people; clothe them with (Heb. cause them to put on) salvation.

## 13. GENDER AND NUMBER OF NOUNS, §§ 43-45.

Translate :—

A great war. The great war. It is a great war (Heb. the war is great). This war. This great war. This great and evil war. Great wars. The great wars. These great wars. These great and evil wars. These wars are great and evil. Wars are great evils. He uttered (Heb. cried) a great cry. I will make (Heb. cut) a new covenant with them. New garments. These garments are new. There are the new garments. He caused me to put on these new garments. He rent the new garment which was upon him. A great kingdom. He shall reign over all these great kingdoms. Many wells. Large rocks. An evil beast. Good commandments. Many and great nations. Large figs. These large figs. These figs are large. The large figs are very large. These figs are larger than those figs. Those figs are better than these. War is worse than (Heb. evil from) famine.

## 14. THE CONSTRUCT STATE, §§ 46, 47.

DIRECTION 6. Observe that where a short vowel is inserted in the construct plural agreeably to § 47. 5, the first syllable is intermediate and a following aspirate will not take Daghesh-lene, § 9. a.

Translate :

A house of a king. The house of the king. In the king's house are vessels of gold and vessels of silver. The vessels of silver are more than the vessels of gold. The vessels of gold are smaller than the vessels of silver. The priests of Jehovah burned incense upon the golden altar (Heb. the altar of gold). Who will shut the doors

of the house? The rivers of the garden. The waters of the sea. The cattle of the earth, the beast of the field, and the fowl of heaven. This is the sign of the covenant which I have made with you. The mercy of Jehovah is from eternity and to eternity. The blessing of Jehovah, the God of all the earth. The kings of the nations. The stones of the field. The gates of the city. The field of Edom. The stars of the morning. Will ye not keep the commandment of the king? The good commandments of God. The great day of Jehovah. Aaron and Eleazar offered them upon the altar.

### 15. NOUNS WITH SUFFIXES, § 49.

DIRECTION 7. Nouns having suffixes are definite and require attributive adjectives joined to them to take the article, §§ 69, 70.

Write the nouns **דְּבָר** *word* and **שְׁפָתִים** *soul* in both numbers with the suffixes in their order, adding to each form its signification.

Translate:—

Thou shalt hear my voice in the morning. He put (Heb. gave) the ark of God in its place. His mercy is to eternity. She caused him to put on his new garments. He will subdue the nations under us. Thou wilt subdue them under our feet. I will clothe her priests with (Heb. cause her priests to put on) salvation. My priests shall be clothed with righteousness. Ye shall keep my Sabbaths. I have kept thy commandment. Hear my cry. She will wash her head, her hands, and her feet. He anointed my head with (א) oil. The nations and their kings. His holy tabernacle (Heb. the tabernacle of

his holiness). My righteous God (Heb. God of my righteousness). He will not forget his covenant. His voice is breaking in pieces rocks. My foot. My feet. His foot. His feet. Their feet. He has given salvation to his king. Ye are dwelling in your house. This is my field. Thy field is larger than our field.

### 16. PE GUTTURAL VERBS, § 53.

The intransitive verb **צָרַע** *to stand* does not in strictness admit of a passive, and accordingly never occurs in the Niphal. That species, as found in the paradigm, may in these exercises be rendered as though ‘stand’ had its transitive sense, *he was stood*, etc.

Write the paradigm of **צָרַע** *to stand*, the Kal future of **אָכַל** *to eat*, and the Kal future and imperative of **פִּזְנָה** *to be strong*.

Translate:—

Ye (*m.* and *f.*) stood. We shall stand. They (*m.* and *f.*) will stand. Thou (*m.* and *f.*) wilt stand. Stand thou (*m.* and *f.*) I shall stand. To be stood. I was stood. She was stood. Ye (*m.* and *f.*) will be stood. Be ye (*m.* and *f.*) stood. He shall be stood. We shall cause to stand. Thou shalt be caused to stand. Thou (*m.* and *f.*) wast caused to stand. They were caused to stand. They caused to stand. Caused to stand. Causing to stand. I shall eat. Ye (*m.* and *f.*) will be strong. Be thou (*m.* and *f.*) strong. She will eat.

The curse was turned to a blessing. I shall turn day to night. Turn (thou) these stones to bread. Darkness shall be turned to light. I shall cause them to eat bread. He caused his people to eat manna. Have ye not eaten? What have you (Heb. is to you) to eat? There is no bread to eat. It shall not be eaten. The priests shall

eat it. Eat no bread in this place. Ye shall not eat from this tree. Ye have forsaken me and I will forsake you. Will ye forsake me? Thou shalt serve him and he will not forsake thee. Serve Jehovah with all thy heart and with all thy soul. All the nations shall serve him. Who is Jehovah that I shall serve him? It shall be said to you, Ye are my people and I am your God. The words of Jehovah were verified. He is a living God and an everlasting king (Heb. king of eternity). He is king of kings.

### 17. AYIN GUTTURAL VERBS, § 54.

The verb **בָּנָה** has in Kal and Niphal the sense of *redeeming*, in Piel, Pual, and Hithpael that of *polluting*.

Write the paradigm of **בָּנָה**.

Translate:

He will redeem. Thou (*m.* and *f.*) wilt redeem. Redeem ye (*m.* and *f.*) They redeemed. She was redeemed. Be thou (*m.* and *f.*) redeemed. They (*m.* and *f.*) will be redeemed. We polluted ourselves. Polluted. Polluting. Thou (*m.* and *f.*) pollutedst. Ye (*m.* and *f.*) were polluted. She polluted. Pollute ye (*m.* and *f.*). Pollute thyself (*m.* and *f.*). We shall be polluted. They (*m.* and *f.*) will pollute. Ye (*m.* and *f.*) will pollute yourselves. I shall pollute.

I will bless him with all my heart. God will bless us. He has blessed us. Bless ye (*m.*) Jehovah. Bless Jehovah, ye virgins of Israel. He went to bless his house. His seed shall be blessed in the earth. He will bless thee and thy seed after thee. Ye shall be blessed in him I cried unto thee in the night and thou hearest my voice. We will cry with a loud (Heb. great) voice to him that

sitteth (Heb. to the [one] sitting) in the heavens. Cry not to me; cry unto the gods whom ye have served. Wash ye your hands and your feet. Wash thou me and I shall be clean. Cleanse your hearts and not (~~בָּשָׂר~~) your garments. I will cleanse you from all evil. Forsake evil and serve me. He drove out the nations from before us and we dwelt in their land. Thou hast redeemed us. The God of Israel is thy Redeemer.

### 18. LAMEDH GUTTURAL VERBS, § 55.

Write the paradigm of נַפְלָשׁ *to send*.

The Piel of this verb may be rendered for the sake of distinction *to send away*.

Translate:—

To send. To send away. To be sent. To send one's self. To cause to send. Thou (*m.* and *f.*) didst send. We shall be sent. I shall send myself. Cause thou (*m.* and *f.*) to send. He will send away. Thou (*m.* and *f.*) wast sent. Ye (*m.* and *f.*) will cause to send. Sending. Sent. Causing to send. He will cause to send. She will be sent. Thou (*m.* and *f.*) wilt send thyself. They (*m.* and *f.*) will send. Send ye (*m.* and *f.*).

He will sow his field. It is time to sow thy seed. Sow good seed in thy field. Bad seed which should (Heb. shall) not be sown. These fields shall be sown to-day. The sower (*part.*) went to sow; and in his sowing (*inf.*) these fell on the way and the fowls of heaven ate them; these fell on the rock and these on good ground. The field is the whole earth; the seed is the word of God; the sower is the Son of man and his servants whom he has sent in his name. Didst thou (*m.*) not sow good seed in thy field? Didst thou (*f.*) hear what he said to thee? It is good to hear thy voice. She will be heard. To be heard. He will open the house. The heavens were

opened and a voice was heard, This is my Son, hear him. Who shall open the eyes of the blind? The deaf shall hear. His clothes (were) rent (*Kal pass. part.*) and ashes upon his head. Forget not his commandments. Thou shalt not be forgotten. He will not withhold any (בָּ) good from us.

### 19. PE NUN VERBS, § 56.

The Kal and Niphal of שָׁׁבַע, though given in full in the paradigm, are each but partially in use, and as they are identical in signification they are made to supplement each other. The Niphal is found only in the preterite and participle; the Kal in the infinitive, future, and imperative.

Write the paradigm of שָׁׁבַע *to approach* and the Kal of בְּנָה *to give*.

Translate :—

Approach thou (*m. and f.*). She will approach. They (*m. and f.*) will approach. Approaching. To approach. We approached. Ye (*m. and f.*) approached. I approached. I shall approach. I shall be caused to approach. Thou (*m. and f.*) causedst to approach. Cause ye (*m. and f.*) to approach. Thou (*m. and f.*) wilt cause to approach. He will be caused to approach. Caused to approach. To cause to approach. To give. Ye (*m. and f.*) gave. Thou (*m. and f.*) gavest. We gave. We shall give. Give thou (*m. and f.*).

Give (*imp. with He parag.*) (to) me thy field. I will give (to) thee instead of it a field better than it. Ask from me and I will give thee the nations. He will give me a new heart. Ye gave me bread and I ate. Thou gavest this land to him and to his seed forever. He sware to give us this good land. Thou wilt give rain upon the earth. He will give them into our hand. He

said, Give me thy hand ; and he gave him his hand. What will ye give me ? I know (*pret.*) that he will not suffer (Heb. give) you to go. I shall take a little honey. Take half of the blood and put (Heb. give) it upon the altar. I have (see Direction 1, Lesson 2) no silver and gold ; I shall give thee all that I have. Tell me, I pray thee, what he said to thee ; withhold not a word from me. And he told her all that was in his heart. They did not tell us the half. It was told to the king and to his servants.

## 20. AYIN DOUBLED VERBS, § 57.

Write the paradigm of **כִּבְשָׁ** *to surround*, and the Piel of **קִבְשָׁ** *to excite*.

Translate :—

He surrounded. We surrounded. They surrounded. Ye (*m.* and *f.*) surrounded. Thou (*m.* and *f.*) didst surround. She surrounded. I surrounded. I was surrounded. He was surrounded. Ye (*m.* and *f.*) were surrounded. She was surrounded. They were surrounded. Thou (*m.* and *f.*) wast surrounded. We were surrounded. We shall be surrounded. We shall surround. Thou (*m.* and *f.*) wilt be surrounded. They (*m.* and *f.*) will be surrounded. Ye (*m.* and *f.*) will surround. I shall surround. Surround ye (*m.* and *f.*). Be thou (*m.* and *f.*) surrounded. Surrounded. Surrounding. To surround. To be surrounded.

They surrounded entirely. We shall surround entirely. Surround ye (*m.* and *f.*) entirely. I caused to surround. She caused to surround. She was caused to surround. Ye (*m.* and *f.*) caused to surround. He caused to surround. We caused to surround. They were caused to

surround. They caused to surround. Cause thou (*m.* and *f.*) to surround. I shall cause to surround. They (*m.*) shall be caused to surround. Causing to surround. Cause ye (*m.* and *f.*) to surround. Ye (*m.* and *f.*) shall cause to surround. Surrounding one's self. We excited. They (*m.* and *f.*) shall excite.

I have begun to give you this land. Thou hast begun to speak to him. Begin to-day. The famine began this year. In those days (§ 50) Jehovah began to send into Judah the king of Edom. She began to ask. We began to demolish the statues and the pillars. They began. They (*m.* and *f.*) will begin. They rolled the stone from upon the mouth of the well. The stone is very great; who shall roll it for us? He is rolling himself upon the ground. I shall curse thy blessings. He began to curse and to say, I know (*pret.*) not the man. Curse ye bitterly (*abs. infin.*) the city and its inhabitants (Heb. the [ones] inhabiting it). Cursed is the man, who shall eat bread this day. Cursed is the man, who will not hearken to the words of this covenant. I took thee to curse them and lo! thou hast blessed them. Thou shalt not bless them and thou shalt not curse them.

## 21. PE YODH VERBS, § 58.

Write the paradigm of יָשַׁב to dwell, and the Kal of יִבְשֶׂא to be dry.

Translate:—

To dwell. Dwell thou (*m.* and *f.*). He will dwell. Ye (*m.* and *f.*) will dwell. I shall dwell. Thou (*m.* and *f.*) wilt be dwelt (in). She was dwelt in. Be thou (*m.* and *f.*) dwelt in. Causing to dwell. They were caused to dwell. They caused to dwell. She caused to

dwell. We were caused to dwell. Ye (*m.* and *f.*) were caused to dwell. Cause ye (*m.* and *f.*) to dwell. She will be caused to dwell. I shall cause to dwell. Thou (*m.* and *f.*) shalt be dry. Be ye (*m.* and *f.*) dry. To be dry.

If hast thou known? Will he know? Wilt thou let me know or not? Will he go? Let me know whether he will go or not. They will go to-day. Hast thou remembered the commandments of Jehovah? Wilt thou keep them or not? He knows (*pret.*) whether thou wilt keep them. Thou knowest whether he will keep them or not. Wilt thou bless him or curse him? Who shall dwell in thy holy place (Heb. place of thy holiness)? Art thou my son or not? Tell (*He parag.*) me, I pray thee, whether thou art my son? Tell me whether thou art my son or not. Will the tree stand or fall? He caused us to go in the wilderness, where<sup>1</sup> we wearied him and did not walk in his ways. Where did we weary him? If Jehovah be (the) God, go after him; and if Baal, serve him. Whither thou wilt go, I shall go. This is the man to whom ye shall go. To whom shall we go? thou hast the words of life. If ye will serve me with all your heart, then (*Vav with pret.* Rem. 37) will I cause you to dwell in this land forever.

<sup>1</sup> Observe in this and the following sentences the distinction between the relative and the interrogative.

## 22. AYIN VAV AND AYIN YODH VERBS, § 59.

Write the paradigm of יָמַע to rise and the Kal of רִב to contend.

Translate:—

Ye (*m.* and *f.*) rose. He rose. They rose. We rose. She rose. They (*m.* and *f.*) will rise. Rise thou (*m.*

and *f.*). We shall rise. He will rise. Rise ye (*m.* and *f.*). To rise. Rising. Risen. To be risen. Ye (*m.* and *f.*) will be risen. I shall be risen. Thou (*m.* and *f.*) wilt be risen. She was risen. We were risen. I was risen. Thou (*m.* and *f.*) wast risen. He was risen. Ye (*m.* and *f.*) were risen. They were risen. He will be risen. He raised. We shall raise. He will be raised. He was raised. Raising. Raised.

I caused to rise. Ye (*m.* and *f.*) caused to rise. She caused to rise. He caused to rise. They caused to rise. Thou (*m.* and *f.*) didst cause to rise. They (*m.* and *f.*) will cause to rise. Thou (*m.* and *f.*) wilt cause to rise. Cause ye (*m.* and *f.*) to rise. We shall cause to rise. Cause thou (*m.* and *f.*) to rise. Causing to rise. I shall be caused to rise. They were caused to rise. Raise thyself (*m.* and *f.*). She raised herself. Thou (*m.* and *f.*) didst contend. I contended. He contended. She will contend. Contend thou (*m.* and *f.*). Contending.

He came to his house. They came to him and ate bread with him. Whence hast thou come? Whence are ye coming? Whither didst thou go? Whither art thou going? Wilt thou come to me to-night? Come and lodge with me. Bring thy father and thy mother with thee. We came to the well and there was no water in it. Bring [ye] my tunic. Gold and silver shall be brought. They brought to him gold and incense. She shall return to her former state. Return from your evil ways and serve Jehovah. We are from dust and shall return to dust. The virgins will return bringing water from the well. Bring back the silver which ye have taken from me. They brought him back to the city in joy and gladness. They shall be brought back to this land. He shall die. We shall die. They put him to death. He was put to death. She shall be put to death.

## 23. LAMEDH ALEPH VERBS, § 60.

Write the paradigm of שָׁמַד to find.

Translate:—

Ye (*m.* and *f.*) found. We were found. Thou (*m.* and *f.*) didst find out. They caused to find. I found myself. He was found. To cause to find. To be found. Finding one's self. They (*m.* and *f.*) will cause to find. Ye (*m.* and *f.*) will find. She will be found. He will find. Ye (*m.* and *f.*) will find out. Find ye (*m.* and *f.*). Cause ye (*m.* and *f.*) to find. Ye were found.

I shall call to him and he will hear my voice. They called the name of the city Ur of the Chaldees. Call ye this young man. Call to me in the day of evil; I will deliver thee. Thy name shall not be called Naomi; thou shalt be called (Heb. to thee shall be called) Mara. Jehovah brought you out from that land. I shall bring you out from all the lands in which ye are and will give you this good land which I swear to your fathers. He created the earth and the sea; and the heavens are the work of his hands. My hands have created all these. Thou didst create man and beast upon the earth. Bring us out from all evil. Fill the vessels large and small with water. Thou hast filled the earth with thy mercy. The house was full of men and women. He caused it to rain upon the earth and filled our hearts with food and gladness.

## 24. LAMEDH HE VERBS, § 61.

Write the paradigm of שָׁמַד.

Translate:—

They revealed. We revealed. She revealed. I re-

vealed. Thou (*m.* and *f.*) wast revealed. He was revealed. I was revealed. Ye (*m.* and *f.*) uncovered. They uncovered. He was uncovered. We were uncovered. She was exiled. Thou (*m.* and *f.*) wast exiled. Thou (*m.* and *f.*) didst exile. They exiled. I uncovered myself. To exile. To uncover. To be revealed. To reveal. Thou (*m.* and *f.*) wilt be revealed. I shall reveal. He will uncover. We shall be uncovered. They (*m.* and *f.*) will exile. She shall be exiled. Be ye (*m.* and *f.*) revealed. Uncover thyself (*m.* and *f.*). Revealing.

The house was built in the city. My father built it. He began to build it and my brother finished it. I have finished the work which thou gavest me to do. Who will build an altar in this place to Jehovah? They built a dwelling for him in Jerusalem. All the nations shall go up to Jerusalem to serve Jehovah. To go up and to go down. They offered burnt-offerings upon the altar. I did as Jehovah commanded me. Bring him up to me in the bed. And it came to pass (Heb. it was) as he finished to offer the burnt-offering that (Heb. and) fire fell from heaven. They made for him a throne of gold. Solomon built him a house. Wilt thou dwell in this house which has been built for thy name? He went up into heaven. He shall descend a second time from heaven. Jehovah appeared to Solomon in Gibeon.

## 25. NUMERALS, § 65.

DIRECTION 8. The preposition *of* following a cardinal number must be expressed by **ן**, thus **הַמִּתְחָרֶה מֵן הַסִּכְרִים** five of the horses, not **הַמִּתְחָרֶה חֲסֹבִים** which would mean the five horses; **שְׁבַע מִתְחָרֶה בְּנֵם** seven of them, not **שְׁבַע בְּנֵם** which would mean they seven.

9. In compound numbers insert the conjunction *and* between the different denominations, which may proceed either from the higher to the lower or the reverse; thus for *sixty-five* write either *sixty and five* or *five and sixty*.

Write the masculine absolute of the cardinals from one to ten in their order. Write the present date, year, month, and day.

Translate, noting each case in which different forms may be used, or in which the order of the words may be varied:—

Four heads. Ten seas. Twelve nations. Thirty of the Philistines. Fifty days. A hundred men. Six nights. Eight shekels. Three years. The seven stars. Seven of the stars. Seven stars. These seven stars. Twenty rocks. Eleven women. Nine kings. Two vessels. Nine virgins. Five stones. Twenty-four priests. Sixty houses. Sixteen months. Eighty queens. Six hundred years. Three hundred and sixty-five days. In the fifth year of (Heb. to) king Solomon, in the tenth month, in the second day of the month. In the twenty-first of the eighth month. In the third of this month. The third [part] of the month. The fourth [part] of the year. The eighth [part] of the shekel. The eighth shekel. Eight of the shekels. He is eight years old. She is nineteen years old. All the days of Adam were nine hundred years and thirty years and he died.

## 26. To ACCOMPANY GEN. 1:1.

Heaven. Earth. In heaven. In earth. The heaven. The earth. In the heaven and in the earth. Beginning. In [the] beginning. He created. God created. I created. In [the] beginning thou createdst the earth and the heaven. Creating. God the creator of (lit. the

[one] creating) the heaven. He will create. Thou wilt create. I shall create an earth and heaven. He was created (Niphal). We were created. Thou wast created. I was created. Ye were created. In [the] beginning were created the heaven and the earth. In [the] beginning was created the earth. [There] will be created an earth. [There] will be created a heaven.

## 27. GEN. 1 : 2.

Darkness. The darkness. And the darkness. In darkness. In the darkness. And in the darkness. Face. The face. The face of [the] deep. The face of the heaven. He was. I was. We were. Ye were. Thou wast. He will be. I shall be. We shall be. They will be. The earth will be waste and void (desolation and emptiness). Darkness was on the waters and on the face of the earth. Spirit. The Spirit. The Spirit of God brooded over the deep. The Spirit will brood. In the beginning the Spirit [was] brooding over the waters. God created the darkness and the waters. The deep was created. And the waters of the deep were waste and void.

## 28. GEN. 1 : 3, 4.

He said. They said. And he said (Vav Conv.). And they said. I said. Ye said. We shall say. She will say. We saw. They saw. He saw. And he saw. He will see. God [is] seeing in the light and in the darkness. The waters were seen (Niph.). The earth was seen. The light will be seen. God saw the light. Good light. Light [is] good. The good light. The light [is] good. God is good. God is<sup>2</sup> (Heb. he, § 67, 2) light<sup>1</sup>

He saw that the light was good. God divided between the earth and the heaven. God [is] dividing between the darkness and the light. The waters were divided. They will be divided. I divided. Ye divided. Thou wilt divide. Divide thou.

### 29. GEN. 1:5, 6.

Day and night. The day and the night. In the day and in the night. To the days and to the nights. To divide between days and nights. We shall call. We called. And we called (Vav Conv.). Thou didst call the firmament heaven. I called the darkness night, and the light I called day. The light (Heb. to the light) shall be called day. It was evening. One evening. One morning. One God. One earth. In the midst of the earth. In the midst of the heaven. Between the heaven and the earth (two constructions). God shall say to the waters, Be ye divided. Let there be light. Let there be darkness. God saw the firmament. The firmament [is] good.

### 30. GEN. 1:7, 8.

God made the day and the night. Thou madest the firmament. Thou didst divide the waters. I shall make. He will make. And he made (Vav Conv.). I made the earth and the waters. We were made. The earth was made. The waters were made. I made the heaven which [is] above the earth and the earth which [is] under the heaven, and the waters which [are] under the earth. He divided the day from the night. Light was made in one day, and the firmament was created in a second day. And he called the beginning of the day morning, and the beginning of the night he called evening. A second

morning. The second evening. And it was so. And he did so.

### 31. GEN. 1 : 9, 10.

They were gathered. Ye were gathered. We were gathered. And they were gathered. Ye shall be gathered To be gathered. Being gathered. He said to the waters, Be ye gathered unto the seas. The waters which were under the heaven were gathered unto one place, and the waters which were above the heaven were gathered unto a second place. The dry [land] was seen. The sea was seen. See thou the earth and the heaven. He made the waters which are in the sea. They called the dry [land] earth. The collection (gathering together) of waters shall be called sea. The God of heaven made the sea and the dry land. He divided the sea from the dry land. He said and it was [done].

### 32. GEN. 1 : 11-13.

God said to the earth, Bring forth (either of two verbs) grass. The earth brought forth herb and tree. Grass sprang up. Grass was brought forth. He said to the herb, Produce seed, and it was so. The herb produced seed (according) to its kind. I have sown the seed. Ye have sown. They have sown. In the morning sow thou the seed. The seed was sown in the evening. The herb will produce seed. The tree will yield fruit. A fruit-tree. The fruit-tree (§ 75. 5). The seed of the fruit-tree is in the fruit. To the tree yielding fruit [there] is seed according to its kind. The fruit, whose seed is in it. Seas, in the midst of which are waters. A day in which there is light. A night in which there is darkness.

## 33. GEN. 1:14-16.

Let there be light. Let there be a light (luminary) One great light. The second small light. Two great lights. The two small lights. Two of (Heb. from) the small lights, which (Heb. to which) they have called stars. The stars will give light in the night. He made one light for the rule of the day. The second light was made for the rule of the night. He divided between lights and lights (Heb. to lights). Thou didst divide between the great lights and the stars. God created the lights and said (Vav. Conv.) to them, Give light upon the earth and divide day from night; and it was so. There shall be signs in the heaven and in the earth. One season. A second day. The third year. Two years and two days. Let there be stars giving light in the night.

## 34. GEN. 1:17-20.

In the fourth day God made the two great lights and the stars and in the firmament of heaven he set (Heb. gave) them. He set the firmament above the earth and the earth above the sea. I gave. They gave. We gave. Thou gavest. She gave. Giving. To give. He will give. We shall give. Given. Ye will give. One light ruled the day. A second light shall rule the night. Thou [art] ruling the earth and the sea. God saw that the lights [were] good. He made the reptiles (collective) which are in the waters. He divided between the reptile and the fowl. A soul of life. The soul of life. Thou madest the soul of life which is in the fowl and in the reptile. In the morning they flew away.

## 35. GEN. 1:21-23.

They were fruitful and multiplied (Vav Conv.) and filled the earth and the sea. The waters [are] filling (Piel) the sea. The sea shall be filled. The stars shall fill the heavens. The moving soul of life shall be fruitful and multiply upon the earth. Great monsters. The great monsters. All the great monsters of the sea. The monsters of the sea are great. God created them and he will bless them. He blessed the winged fowl and every soul of life which he had made. He caused the fowl to multiply in the earth and the monsters in the seas. Blessed be God. Bless ye God. Bless God, O my soul. God is blessing (Piel) every morning and every evening.

## 36. GEN. 1:24-27.

The beast of the earth was made after its kind. Man was created in the likeness of God, and in his image. The earth brought forth cattle and reptile creeping upon the ground. God made lights for the rule of the day and of the night; and the man he created for the rule of the earth. Thou didst make man according to thine image and in thy likeness. Man (Heb. with article) was made in the image of him that created (Heb. the [one] creating) him. Rule thou over the fish of the sea and have dominion over all the earth. Let the fish multiply in the sea. The fowl shall fly over the face of heaven. He made them male and female. Every beast of the earth was made male and female.

## 37. GEN. 1:28-31.

Subdue ye the earth and fill it and multiply upon it and have dominion over all which is in it. God blessed.

all that he had made. He saw that it was very good. He gave to the man the fruit of the earth for food. Thou hast given to us every herb. To the beast of the earth every green herb was given. It will be given. To be given. Give thou. Give ye. See thou what God has made. He made light in one day. In a second day he made the firmament. In a third day the dry [land] was seen and it brought forth herb and trees. In a fourth day he made the great and small lights. In a fifth day birds and fish were made. In a sixth day he made cattle and created man (Heb. with article) in the image of God.

### 38. GEN. 2:1-5.

The earth was finished. The host of heaven was finished. The earth and the heaven were finished. I have finished my work. Thou hast not finished thy work. We have not yet finished our work. They will finish their work. Your work will be finished and ye will rest. These generations. These are the generations. These are the generations of Adam. These two generations. This day. This seventh day. This is the day which God has blessed. This is the seventh day in which God rested, and which he sanctified. No tree was yet in the ground. The earth had not yet brought forth herb nor (Heb. and) bush. In the fifth day there was no man and beast of the field there was none, for they had not yet been created.

### 39. GEN. 2:6-10.

This is the earth which God created and made (Heb [so as] to make). God blessed them and said (Heb. [sc as] to say, or with Vav Conv.) to them, Be fruitful.

Subdue the earth and rule (Heb. to rule) over it. God caused it to rain and watered the face of the earth. He causes it to rain (fut. § 78, 3) and waters the ground. A mist [is] ascending from the sea and the earth will be watered. We are as the grass, which sprouted in the morning and in the evening shall not be. This is your breath which Jehovah breathed in your nostrils. He placed Adam in the garden which he had planted and in which he had caused to grow every tree good for food. Four rivers. The four rivers. The four heads of the river. The six heads. The two gardens. Three days and three nights. Five mornings and five evenings. One small star.

#### 40. GEN. 2:11–16.

Thou didst form Adam of dust. He made the man (Heb. to) a living soul. A great river is surrounding the land in which there is gold. The name of the garden is Eden. They called the garden Eden. The garden shall be called Eden. In the midst of the garden were two trees; the one was called the tree of life and he called the name of the second the tree of knowing good and evil. The place, where the garden of Eden was, is not known. He went. I went. He will go. We shall go. To go. Going. He took the man. He took him. He took her. He took us. He took you. He took me. He took thee. He will take the tree. Keep the seventh day and (Heb. to) sanctify it.

#### 41. GEN. 2:17–20.

Adam ate of the evil fruit and died. This fruit is good; thou mayest freely eat (Heb. emphatic infin.) of it. He ate it. She ate it. We ate it. Thou shalt eat

it. Ye shall eat it. They shall eat it. Ye ate it. Ye ate of (Heb. from) it. It is not good for Adam to eat of it. He formed him. He formed her. He formed us. Thou formedst us. I formed you. I formed them. I formed him. Thou didst put Adam in the garden to till it. He tilled the ground and kept it. Every beast of the field came to Adam. In the cattle of the field, the beast of the earth, the fish of the sea, and the fowl of heaven there was not found a help the counterpart of Adam. God gave name (Heb. called names) to the day and to the night.

#### 42. GEN. 2:21-25.

Adam slept because a deep sleep from God had fallen upon him (§ 66. 2). A rib was taken and was made (Heb. built) into a woman and she was brought to him. One bone. His bone. His one bone. Two ribs. Her ribs. Her two ribs. One of (Direction 8, Lesson 25) his bones. Two of her ribs. Our three gardens. Three of our gardens. Four of their evenings. Five of your rivers. Six of the heads, into which the river was parted. Two of the men. Two of the women. They two, the man and the woman. Two of them. The woman left her father and her mother and clave to her husband. My mother has forsaken me. My father and my mother will not forsake me. Thou shalt do all that thy father and thy mother shall command thee.

#### 43. GEN. 3:1-5.

The cunning serpent. This tree is the best of all the trees (Heb. collective) in the garden. The man was the greatest of all the men of [the] east. The stars are the

smallest of all the lights in the firmament. The sea is greater than the dry [land]. Dying (emphat. infin.) he shall die. We shall die. I shall die. He died. She died. They died. Dying. He killed (caused to die). They killed. He was put to death. She shall be put to death. He said to the woman, Thou shalt not touch the tree lest thou die. Touch thou this fruit. I touched it and my eyes were opened and I knew good and evil. In the day of thy touching this tree (§ 89. 3) thou and thy wife shall die (§ 86. 1).

#### 44. GEN. 3 : 6–10.

The woman's eyes were opened and she saw. She gave of the fruit to Adam and he saw and ate. A desirable tree. The desirable tree. The tree is desirable. He took of it. She took it. Ye took it. We shall take. They (*f.*) will take. Its fruit was taken and eaten and it opened her eyes. Open thou mine eyes and I shall see. Both her eyes. The eyes of them both. Two of their eyes. Their four eyes. They heard Jehovah walking<sup>1</sup>. She heard the voice of Jehovah [who was<sup>2</sup>] walking in the midst of the trees. I saw the man eating<sup>1</sup>. Where is he? Here he is (Heb. behold him!). Where art thou? Here I am. I heard the tree falling<sup>1</sup>. The falling waters. We saw the stars falling from heaven. The woman and her husband hid themselves.

<sup>1</sup> The participle being a predicate will not agree with its subject Jehovah in definiteness, and hence must not receive the article, Remark 23, Lesson 13.

<sup>2</sup> See Remark 8, Lesson 7.

#### 45. GEN. 3 : 11–15.

Who commanded thee not to do this evil [thing] *fem.*? Not to hear. Not to see. Not to walk in the garden.

I shall command the stars not to give light in the night. Who did this? Didst thou see the woman who ate (Heb. the [one] eating) this fruit? Did the serpent deceive the woman? Eat ye of it and bless Jehovah. I shall not eat the fruit which he has commanded me not to eat. What is this, the woman has done? What are these? Who are these? The serpent is the most accursed of all cattle. Thy mother is the most blessed of all women. Thou art the greatest of all men. I told him. It was told to me. The serpent bruised his heel (Heb. him [as to] heel). He shall bruise the serpent's head.

#### 46. GEN. 3:16-19.

I shall bless them that bless (Heb. blessing) thee, and curse them that curse (Heb. cursing) thee, and all the earth shall be blessed in thee. The woman heard the voice of the serpent. The woman hearkened to the voice of the serpent. The man hearkened to the voice of his wife, and ate the fruit of which God had commanded him not to eat. The woman bare three sons. Sons were born to him. They shall be born. I was born. We were born. These are the names of the sons of Adam. Whose son art thou? Return to dust (ye) sons of man. We returned. Have they returned? Will they (f.) return? He brought them back (caused them to return). They shall be brought back to the garden of the Lord.

#### 47. GEN. 3:20-24.

Adam called (Heb. to) the woman Eve. The woman was called Eve. The woman's name was Eve. God called his name Adam, and said, Because from the ground I have taken him. Did he not call the man Adam, accord-

ing to the name of the ground from whence he had taken him? Men have given (Heb. called) names to the stars of heaven. God called the name of the firmament heaven, and gave names to the day and to the night. See thou the ground from whence thou wast taken. Take ye of the food which I have brought for you and eat of it. Coats of skin were made for the man and for the woman and they were clothed. These God gave to them instead of the fig-leaves which they had sewed for themselves. He said to him, Put forth thy hand, and he put it forth. I shall send (Kal) him. I shall send her. He will send us. He will not send them. He has commanded us not to send you. Ye will send me away (Piel). We shall send thee away. I shall drive you out (Piel) from my garden. He will keep me. Thou wilt keep them.



# HEBREW-ENGLISH VOCABULARY.

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| אָבָּה n. m. (const. אָבִי, pl. אָבָּוֹת) <i>father</i>          | אַחֲרָה prep. <i>after</i>                                |
| אָבְדֵּנָה v. K. (אָבֶד) <i>to perish. P. to destroy</i>         | אַיְזָה adv. (suf. אַיְזָה) <i>where?</i>                 |
| אָבָן n. m. f. <i>a stone</i>                                    | אַרְבָּה n. f. <i>enmity</i>                              |
| אָדָם n. m. <i>mist, vapor</i>                                   | אַלְיָהָה adv. <i>where?</i>                              |
| אָדָם n. m. <i>Edom</i>  | אַיְלָה adv. <i>how?</i>                                  |
| אָדָּוֹן n. m. <i>lord, master</i>                               | אַנְתָּה (const. אַנְתָּה) <i>nothing</i>                 |
| אָדָם n. m. <i>man</i>   | there is not or was not                                   |
| אָדָמָה n. f. <i>ground, land</i>                                | אַנְגָּן adv. <i>where? only after</i>                    |
| אָדָּוֹן n. m. <i>Lord</i>                                       | מִןְנָה, מִןְנָהָה <i>whence?</i>                         |
| אָהָב or אָהָב v. K. <i>to love</i>                              | אַרְבָּה n. f. <i>ephah</i>                               |
| אָהָל n. m. (אָהָלִים) <i>tent</i>                               | אַרְבָּה n. m. (אָנְשִׁים) <i>man, husband, each</i>      |
| אָהָרֹן n. m. <i>Aaron</i>                                       | אָכְלָה v. K. (אָכְלָה) <i>to eat. H. to cause to eat</i> |
| אָזֵר v. K. N. <i>to shine. H. to cause to shine, give light</i> | אַל adv. <i>not</i>                                       |
| אָזֵר n. m. <i>light</i>   | אֱלֹהִים n. m. <i>God</i>                                 |
| אָוֹר n. <i>Ur</i>   | אַלְפָה prep. <i>to, unto, respecting</i>                 |
| אָוֹת n. m. f. (וּתְ) <i>sign</i>                                | זֶה see אַלְפָה   |
| אָזֶן adv. <i>then</i>   | אַלְלוֹה commonly in the pl.                              |
| אָזֶן n. f. (אָזֶןִים) <i>ear</i>                                | אֱלֹהִים n. m. <i>God</i>                                 |
| אָחָה n. m. (const. אָחָה, pl. אָחָהִים) <i>brother</i>          | אַלְעָזָר n. m. <i>Eleazar</i>                            |
| אָחָב n. m. <i>Ahab</i>  | אָמָה n. f. (אָמָהִים) <i>mother</i>                      |
| אָחָד adj. <i>one</i>  | אָמָן conj. <i>if, in a disjunctive question or</i>       |
| אָחָתָה n. f. <i>sister</i>                                      | אָמָן v. N. <i>to be verified, found true</i>             |

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| אָמָנָה n. <i>Amanah</i>   | בְּגִדֵּנָה n. m. garment, pl. <i>clothes</i>  |
| אָמָן adv. <i>truly, indeed</i>  | לְבַדָּה n. m. <i>separation</i> ; <i>in his separation, i. e. alone</i>   |
| אָמַר v. K. (פֹּאֶ) <i>to say. N. to be said</i>   | בָּדַל v. H. <i>to separate, divide.</i><br>N. <i>to be separated</i>  |
| אֲמָת adv. <i>whither?</i>   | בְּדָלִים n. <i>bdellium</i>   |
| אָנוֹךְ n. m. <i>man</i>   | בָּהָר n. m. <i>emptiness</i>  |
| אָנוֹכִי אָנוֹכִי pron. I  | בָּהָמָה n. f. <i>beast, cattle</i>  |
| אָף n. m. (אַפְּתִים) <i>nostril, face</i>   | בוֹא v. K. (fut. <b>וְבוֹא</b> ) <i>to come.</i><br>H. <i>to cause to come, bring.</i><br>Ho. <i>to be brought</i> |
| אָף conj. <i>also, even; how much more or after a negative how much less;</i><br>Gen. iii. 1, <i>is it even so that?</i> | בּוּנָה prep. <i>between</i>   |
| אָשָׁר n. m. <i>ashes</i>  | בָּיִת n. m. (בְּתִים) <i>house</i>  |
| אָרָבָה n. f. <i>lattice, window</i>   | בְּלֹאָרָבָה adv. <i>not, used with the infinitive</i>   |
| אָרְבָּעָה num. <i>four</i>  | בָּן n. m. (בְּנִים) <i>son</i>  |
| אָרְבָּעִים num. <i>forty</i>  | בָּנָה v. K. <i>to build</i>   |
| אָרֹן n. m. f. <i>ark</i>  | בָּעָבָר prep. <i>on account of</i>  |
| אָרֹץ n. m. f. (וֹתָה) <i>earth, land</i>  | בָּאָלָל n. m. <i>Baal, lord</i>   |
| אָרַר v. K. P. <i>to curse. N. Ho. to be cursed</i>  | בָּקָר n. m. <i>morning</i>  |
| אָրָרָת n. <i>Ararat</i>   | בָּרָא v. K. <i>to create. N. to be created</i>  |
| אָשָׁה n. m. f. <i>fire</i>  | בָּרָד n. m. <i>hail</i>   |
| אָשָׁה n. f. (const. תְּשַׁׂחַת, pl. נְשִׁׂים) <i>woman, wife</i>  | בְּרִית n. f. <i>covenant</i>  |
| אָשָׁר pron. <i>who, which; conj. that, because; as</i>  | בָּרַךְ v. K. P. <i>to bless. N. Pu. to be blessed</i>   |
| אָשָׁר n. f. (וְיַהְיֶה) <i>and (to) pillar</i>  | בָּרְכָה n. f. <i>a blessing</i>   |
| אָת sign of the definite object  | בָּשָׂר n. m. <i>flesh</i>   |
| אָת prep. <i>with</i>  | בָּת n. f. (suf. בָּתָה, pl. בָּתָות) <i>daughter</i>  |
| אָתָּה m., הָתָּה f. pron. <i>thou</i>   | בָּתִילָה n. f. <i>virgin</i>  |
| בְּ prep. <i>in, into, at, with</i>  |  |
| בָּאָר n. f. <i>a well</i>   | בָּאַל v. K. <i>to redeem. P. to defile</i>  |

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| גִּבְעֹן n. <i>Gibeon</i>   | הַ art. <i>the</i>  |
| גָּדוֹל adj. <i>great, large</i>  | הֲ asks a question.   |
| גָּדַל v. K. (fut. a) <i>to be great.</i>   | הַמֶּר n. m. <i>majesty</i>   |
| P. <i>to make great</i>   | הֵוֹא m. <i>he</i> , f. pron. <i>he,</i><br><i>she, it, that</i>  |
| גּוֹי n. m. <i>nation</i>   | הַזְּדָב n. m. <i>splendor</i>  |
| גָּחֹן n. m. <i>belly</i>   | הִלְהָה v. K. <i>to be</i>  |
| גִּיחֹן n. <i>Gihon</i>   | הַלְּךָ v. K. <i>to go, walk.</i> H. <i>to</i><br><i>cause to go, lead.</i> Hith. <i>to</i><br><i>go for one's self, walk about</i> |
| גָּלֵל v. K. <i>to roll</i>   | הַהְנִי int. (suf. <i>הַנִּי</i> ) <i>lo!</i><br><i>behold!</i>   |
| גָּם conj. <i>also, even</i>  | הַהְנִה adv. <i>hither</i>  |
| גָּמוֹל n. m. <i>benefit</i>  | הַחֲזָק v. K. <i>to turn.</i> N. <i>to be</i><br><i>turned.</i> Hith. <i>to turn</i><br><i>one's self</i>                           |
| גַּן n. m. ( <i>גַּתְּרִים</i> ) <i>garden</i>  | הַלְּוִים n. m. (pl. <i>הַלְּוִים</i> , const.)<br><i>mountain</i>  |
| גָּלַשׁ v. K. P. <i>to drive out</i>  | הַרְיוֹן n. m. <i>conception</i>  |
| גָּשָׂם n. m. <i>violent rain, show-<br/>er</i>   | וְ conj. <i>and</i>   |
| גָּבֵק (fut. a) <i>to cleave, adhere.</i>   | זָהָה m. f. <i>אֵלָא, אֵלְכָה</i> pl. pron.<br><i>this, these</i>   |
| H. <i>to overtake</i>   | זָהָב n. m. <i>gold</i>   |
| גָּבָר v. P. <i>to speak</i>  | זִית n. m. <i>olive-tree, olive</i>   |
| גָּבָר n. m. <i>word</i>  | זָכָר v. K. <i>to remember</i>  |
| גָּבָשׁ n. m. <i>honey</i>  | זָכָר n. m. <i>male</i>   |
| גָּבָהּ n. f. <i>fish</i>   | זִעְמָה n. f. ( <i>זִלְתָּה</i> ) <i>sweat</i>  |
| גָּדָד n. m. <i>David</i>   | זִקְרָעַ v. K. (fut. a) <i>to cry</i>   |
| גָּלְתָּה n. f. ( <i>גָּלְתִּים</i> ) <i>door</i>   | זִקְרָעָה n. f. <i>cry</i>  |
| גָּם n. m. <i>blood</i>   | זְרוּעַ v. K. <i>to sow.</i> H. <i>to pro-</i><br><i>duce seed</i>  |
| גָּמִית n. f. <i>likeness</i>   | זְרוּעָה n. m. <i>seed</i>  |
| גָּמָךְ n. <i>Damascus</i>  |   |
| גָּדַל v. K. H. <i>to crush, pulver-<br/>ize</i>  |   |
| גָּרְבָּה n. m. <i>thistle</i>  |   |
| גָּרְדָּה n. m. f. <i>way</i>   |   |
| גָּשַׂעַת v. K. <i>to spring up, said of<br/>grass. H. to cause to spring<br/>up, bring forth grass</i> |   |
| גָּשָׂם n. m. <i>grass</i>  |   |

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| <b>אָחֶר</b> v. H. to hide. N. Hith.   | <b>טוֹב</b> adj. good  |
| to hide one's self   | <b>טְבַעַת</b> v. P. to soil, defile   |
| <b>הַנּוּרָה</b> n. f. apron   | <b>בְּרִמָּה</b> adv. not yet, before  |
| <b>חִדְקֵל</b> n. <i>Hiddekel, Tigris</i>  |  |
| <b>חָדֵשׁ</b> adj. new   | <b>יְבַשָּׂת</b> v. K. (inf. const.) to be dry                               |
| <b>חָדֵךְ</b> n. m. month  | <b>יְבָשָׂה</b> adj. f. dry land   |
| <b>חֲוִילָה</b> n. <i>Havilah</i>  | <b>יְגַעַת</b> v. K. to be weary. P. H. to weary, to cause to toil           |
| <b>חִזְקָה</b> v. K. (fut. a) to be strong                                       | <b>יָד</b> n. f. hand  |
| <b>חַי</b> adj. ( <b>חַיָּה</b> ) living, alive                                  | <b>יְדֻעַת</b> v. K. to know. H. to cause to know, let know                  |
| <b>חַלָּה</b> n. f. (paragog. vowel) ( <b>חַיָּה</b> ) life, living thing, beast | <b>יְהוּדָה</b> n. m. <i>Judah</i>   |
| <b>חַיִּים</b> v. K. to live   | <b>יְהָוָה</b> n. m. <i>Jew</i>  |
| <b>חַיִּים</b> n. m. pl. life  | <b>יְהָוָה</b> n. m. <i>Jehovah</i>  |
| <b>חַלּוֹן</b> n. m. f. window   | <b>יּוֹם</b> n. m. ( <b>יּוֹמִים</b> ) day                                   |
| <b>חַלֵּל</b> v. H. to begin   | <b>יְוָנָה</b> n. f. ( <b>יְמָם</b> ) dove                                   |
| <b>חַלֵּץ</b> v. P. to deliver   | <b>יְוָשָׁבָה</b> n. m. <i>Joseph</i>  |
| <b>חַמְדָה</b> v. K. P. to desire. N. to be desired                              | <b>יְלַدָּה</b> v. K. to bear, bring forth. N. Pu. to be born                |
| <b>חַמִּישִׁי</b> num. fifth   | <b>הַלְּקָה</b> see <b>לְקָה</b>   |
| <b>חַמָּן</b> n. m. <i>Haman</i>   | <b>יָם</b> n. m. ( <b>יָמִים</b> ) sea                                       |
| <b>חַמְשִׁים</b> num. fifty  | <b>יְצָקָב</b> n. m. <i>Jacob</i>  |
| <b>חַסְדָּה</b> n. m. kindness, mercy  | <b>יָצַא</b> v. K. to go out, go forth. H. to cause to go forth, bring forth |
| <b>חַסְרָה</b> v. K. to be diminished, to fail                                   | <b>יְצַבָּה</b> v. K. to pour  |
| <b>חַצִּי</b> n. in. ( <b>חַצִּי</b> ) half                                      | <b>יְצַצֵּר</b> v. K. (fut. <b>וְיְצַצֵּר</b> ) to form                      |
| <b>חַרְבָּה</b> n. f. sword  | <b>יְרָאָה</b> v. K. (fut. <b>וְיְרָאָה</b> ) to fear                        |
| <b>חַרְשֵׁה</b> adj. ( <b>חַרְשֵׁה</b> ) deaf                                    | <b>יְרַדָּה</b> v. K. to go down, descend                                    |
| <b>חַשָּׁךְ</b> n. m. darkness   | <b>יְרוּשָׁלָם</b> n. <i>Jerusalem</i>                                       |
| <b>טָהֹרָה</b> adj. clean, pure  | <b>יְרַחָה</b> n. m. moon  |
| <b>טָהֹרָה</b> v. K. to be clean, pure. P. to purify, cleanse. N. to be purified | <b>יְרִיחָה</b> n. <i>Jericho</i>  |

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| רָקֶה n. m. greenness  | שְׁלֹמֶךְ n. m. silver  |
| רָאשׁ or רָאשׁ v. K. H. to drive<br>out                      | קַפֵּה n. f. (קְפִילָה) palm of the<br>hand, sole of the foot   |
| יִשְׂרָאֵל n. m. Israel                                      | כְּרָבִיב n. m. cherub  |
| יָשַׁב v. K. to sit, dwell, in-<br>habit                     | כְּרָתָה v. K. to cut, cut off, make<br>a covenant. H. to cut off.  |
| יִשְׁנֶן v. K. (fut. יִשְׁנֶן) to sleep                      | חֹרֶב Ho. to be cut off   |
| יְשֻׁעָה n. m. salvation                                     | כְּשָׂדִים n. m. pl. Chaldees   |
| כְּ prep. according to, as, like                             | כְּתָנוֹת n. f. (pl. כְּתָנוֹת, const.) tunic   |
| כָּבד K. (fut. a) to be heavy.                               | לְ prep. to, for  |
| P. to honor. N. to be<br>honored                             | לֹא adv. not  |
| כְּבוֹד n. m. honor, glory                                   | לֵב n. m. (לִבְנָה) heart   |
| כָּבֹד v. K. P. to subdue. N.<br>to be subdued               | לֵבָב n. m. (וֹתָה) heart   |
| כָּה adv. thus, so   | לִבְשֶׁה or לִבְשֶׁת v. K. (fut. a) to<br>put on, wear, be clothed<br>with. H. to cause to put<br>on, to clothe |
| כָּהן n. m. priest   | לִפְנֵי n. m. flame   |
| כָּוֹב n. m. star  | לִבְחָם n. m. f. bread  |
| כִּיל v. P. (כְּלִיל) to contain                             | לִיל n. m. (לִילָה § 48. 2, pl. וֹתָה)  |
| כִּיש n. m. Cush   | לִין v. K. to lodge   |
| כִּי conj. for, because, that;<br>after a negative but       | לִפְנֵי see לִפְנֵי   |
| כָּל n. m. (suf. כָּלְךָ) all, every,<br>the whole           | לִכְבֵּד v. K. to capture   |
| כָּאָה v. K. to withhold, re-<br>strain. N. to be restrained | לִקְחָה v. K. to take. N. Pu.<br>Ho. to be taken  |
| כָּלֵה v. K. to come to an end.                              |   |
| P. to complete, finish. Pu.<br>to be finished                | מְאֹד adv. very   |
| כָּלִים n. m. (כְּלִים) vessel, article                      | מֵאֱלֹהָה num. hundred  |
| כָּלֵן adv. so. עַל פָּנָן therefore                         | מְאֹור n. m. (וֹתָה) light,<br>luminary   |
| כָּנָף n. f. wing  | מְאֹכֶל n. m. food  |
| כָּתָא n. m. (וֹתָה) throne                                  |   |

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| מִדְבָּר  | n. m. <i>wilderness</i>  | שֵׁיחָה    | n. m. <i>rest</i>  |
| מָה       | pron. <i>what?</i> <i>whatever;</i>  | מַנְזֵל    | v. K. <i>to withhold, keep back.</i> N. <i>to be withheld</i>                          |
| לְמַה     | <i>for what?</i> <i>why?</i>   | מִצְטָה    | n. <i>a little</i>   |
| מִזְרָח   | n. m. <i>instruction</i>   | מִצְרָת    | H. <i>to make small or few</i>   |
| וֹת       | n. m. (יְם. and) <i>season</i>   | מַעֲזָן    | n. m. (יְם. and) <i>and</i> <i>fountain</i>  |
| מוֹתָד    | v. K. <i>to die.</i> Ho. <i>to be put to death</i>                             | מֶעָל      | adv. <i>above</i>  |
| מוֹת      | n. m. <i>death</i>   | מֶעָרָה    | n. f. (const. מַעֲרָת) <i>cave</i>   |
| מִזְבֵּחַ | n. m. (וֹת) <i>altar</i>   | מִצְאָה    | v. K. <i>to find</i>   |
| מִטְהָה   | n. f. <i>bed</i>   | מִזְבֵּחַ  | n. f. <i>statue</i>  |
| מִטְבָּר  | v. H. <i>to cause to rain</i>  | מִצְוָה    | n. f. <i>commandment</i>   |
| מִטְרָה   | n. m. <i>rain</i>  | מִקְרָה    | n. m. <i>gathering together, collection</i>  |
| מי        | pron. <i>who?</i> <i>whoever</i>   | מִקְרָם    | n. m. f. (וֹת) <i>place</i>  |
| מִים      | n. m. pl. <i>water</i>   | מִרְאָא    | n. f. <i>Mara (bitter)</i>   |
| מיין      | n. m. <i>species, kind</i>   | מִרְאָה    | n. m. <i>sight, appearance</i>   |
| מִבְּרָה  | v. K. <i>to sell</i>   | מִרְדָּכָי | n. m. <i>Mordecai</i>  |
| מְלָא     | v. K. <i>to fill or be full.</i> P. to fill. N. Pu. <i>to be filled</i>        | מִשְׁחָה   | v. K. <i>to anoint</i>   |
| מְלָאָה   | n. f. (const. מְלָאָה) <i>work</i>   | מִשְׁבָּחַ | n. m. <i>tabernacle, dwelling</i>  |
| מְלָאָה   | n. f. <i>war, fighting</i>   | מִשְׁלָט   | v. K. <i>to rule, with בְּ before its object. H. to cause to rule</i>                  |
| מְלָךְ    | v. K. <i>to reign.</i> H. to cause to reign, to make king. Ho. to be made king | מִשְׁפָּט  | n. m. <i>judgment</i>  |
| מְלָךְ    | n. m. <i>king</i>  | אֵלֶּה     | particle of entreaty, <i>now, pray, I pray thee</i>                                    |
| מְלָכָה   | n. f. <i>queen</i>   | כִּי       | v. H. <i>to tell. Ho. to be told</i>   |
| מְלָכִיהָ | n. f. (§ 9. 7) <i>kingdom</i>  | בְּ        | prep. <i>before, in the presence of, over against; corresponding to, a counterpart</i> |
| מְמָלָכָה | n. f. (const. מְמָלָכָה) <i>kingdom</i>  | בְּגִדְעֹן | <i>corresponding to, a coun-</i>   |
| מְמָלָכה  | n. f. (const. מְמָלָכה) <i>dominion, rule</i>                                  |            |  |
| מן        | n. m. <i>manna</i>   |            |  |
| מן        | prep. <i>from, out of;</i>   |            |  |
| בְּ       | <i>on the east of</i>  |            |  |

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| <b>גַּעַת</b>   | v. K. <i>to touch</i> , with בְּ before its object                                       | <b>כָּבֵר</b>    | v. K. <i>to pass</i> . H. <i>to cause to pass</i>    |
| <b>גַּנְשׁ</b>  | v. K. N. <i>to approach</i>  | <b>עַד</b>       | prep. <i>unto, until</i>                             |
| <b>גַּהְרָה</b> | n. m. (ים. and וֹת) <i>river</i>   | <b>עַדָּה</b>    | n. f. <i>company, assembly</i>                       |
| <b>גַּתְחָה</b> | v. K. <i>to rest</i> . H. (הַלִּיחָה) or (הַבִּיחָה) <i>to cause to rest, put, place</i> | <b>גַּדְןָה</b>  | n. <i>Eden</i>                                       |
| <b>נוֹחַ</b>    | n. m. <i>Noah</i>  | <b>עוֹד</b>      | adv. <i>yet, besides</i>                             |
| <b>נַחַשׁ</b>   | n. m. <i>serpent</i>   | <b>עִילָּה</b>   | n. m. <i>suckling, babe</i>                          |
| <b>נַטְעָה</b>  | v. K. <i>to plant</i>  | <b>עוֹלָם</b>    | n. m. <i>eternity; forever</i>                       |
| <b>נוֹמְמִי</b> | n. f. <i>Naomi (sweet)</i>   | <b>עֲזֹבֶת</b>   | n. m. <i>fowl, birds</i>                             |
| <b>נַעֲרָה</b>  | n. m. <i>young man</i>   | <b>עַפְתָּה</b>  | v. K. P. <i>to fly</i>                               |
| <b>נַפְחָה</b>  | v. K. <i>to breathe, blow</i>  | <b>צָבֵר</b>     | adj. <i>blind</i>                                    |
| <b>נַפְלָל</b>  | v. K. <i>to fall, fail</i>   | <b>עֹורָה</b>    | n. m. (וֹת) <i>skin</i>                              |
| <b>נַפְשׁ</b>   | n. m. f. (ים. and וֹת) (וֹת) <i>soul, life</i>   | <b>עַזְבָּה</b>  | v. K. <i>to leave, forsake</i>                       |
| <b>נַקְבָּה</b> | n. f. <i>female</i>  | <b>לְזֹרֶר</b>   | n. m. <i>help</i>                                    |
| <b>נַאֲסָא</b>  | v. H. <i>to deceive</i>  | <b>עַצְפָּר</b>  | v. P. <i>to crown</i>                                |
| <b>נַשְׁרָה</b> | see נַשְׁרָה   | <b>עֵין</b>      | n. (with art.) <i>Ai</i>                             |
| <b>נַשְׂמָה</b> | n. f. <i>breath</i>  | <b>לְזִין</b>    | n. f. (שִׁירִים) <i>eye</i>                          |
| <b>נַתְּזָה</b> | v. P. <i>to demolish</i>   | <b>עִירָה</b>    | n. f. (עָרִים) <i>city</i>                           |
| <b>נַתְּנָה</b> | v. K. <i>to give, put</i> . N. Ho. <i>to be given</i>                                    | <b>עִירָמִים</b> | n. m. (עִירָמִים) <i>nakedness, naked</i>            |
| <b>נַבְבָּה</b> | v. K. <i>to surround</i>   | <b>עַלְיָה</b>   | prep. <i>upon, over, concerning</i>                  |
| <b>נַסְגָּר</b> | v. K. P. <i>to shut, shut up</i> . N. Pu. <i>to be shut</i> . H. to cause to shut        | <b>עַלְהָה</b>   | v. K. <i>to go up</i> . H. <i>to bring up, offer</i> |
| <b>נַסְבָּר</b> | v. N. <i>to be shut, stopped</i>   | <b>צַלָּה</b>    | n. m. <i>leaf</i>                                    |
| <b>נַסְלָה</b>  | n. m. <i>rock</i>  | <b>עַלְהָה</b>   | n. f. <i>burnt-offering</i>                          |
| <b>נַסְפָּר</b> | v. P. <i>to recount, tell</i>  | <b>עַלְיִי</b>   | n. m. <i>Eli</i>                                     |
| <b>נַעֲבָד</b>  | v. K. <i>to serve, till</i>  | <b>עַלְמָם</b>   | see עַלְמָם  |
| <b>נַעֲבָד</b>  | n. m. <i>servant</i>   | <b>עַם</b>       | n. m. (עַמִּים) <i>people</i>                        |
|                 |  | <b>עַמְּדוֹ</b>  | prep. (עַמְּדוֹ or עַמְּדוּ) <i>with</i>             |
|                 |  | <b>עַמְּדָה</b>  | v. K. <i>to stand</i>                                |
|                 |  | <b>עַמְּרָה</b>  | n. m. (וֹת) <i>dust</i>                              |

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| ץַח           | n. m. <i>tree</i> , and collectively<br><i>trees</i>                   | בָּרֶה      | v. K. <i>to be fruitful</i>  |
| צְבֵבָה       | n. m. <i>pain, sorrow</i>  | פְּרִי      | n. m. <i>fruit</i>   |
| עֲבֹרוֹת      | n. m. <i>pain, sorrow</i>  | פְּרָעָה    | n. m. <i>Pharaoh</i>   |
| לְצַמֵּם      | n. f. (ם. and וּת) <i>bone</i>   | פְּרָרָר    | n. <i>Pharpar</i>  |
| קַפְבָּה      | n. m. (const. עַקְבָּה, pl.<br>ם. and וּת) <i>heel</i>                 | פְּרָתָה    | n. <i>Euphrates</i>  |
| שְׁרֵבָה      | n. m. f. (וּת) <i>evening</i>  | קַשְׁתָּה   | v. K. <i>to take off clothes</i>   |
| עֲרָבָה       | n. m. <i>raven</i>   | פָּתָה      | v. K. <i>to open</i> . N. <i>to be<br/>opened</i>  |
| שְׁרוּם       | adj. (עַרְפָּה) <i>naked</i>   | אַזְבָּן    | n. m. (ם. and וּת) <i>host</i>   |
| שְׁרוּם       | adj. <i>cunning, subtle</i>  | צְדָקָה     | n. m. <i>righteousness</i>   |
| עַשְׂבָּה     | n. m. (וּת) <i>herb</i>  | צְרֻבָּה    | v. P. <i>to command</i>  |
| עַשְׂתָּה     | v. K. <i>to do, make, pro-<br/>duce. N. to be done, made</i>           | צִוְּיוֹן   | n. f. <i>Zion</i>  |
| עַשְׂרָה      | n. m. <i>Esau</i>  | צָלָם       | n. m. <i>image</i>   |
| עַשְׂרֵה      | n. m. <i>decade, ten</i>   | צָלָעָה     | n. f. (const. גָּלְעָה, pl.<br>וּת) <i>side, rib</i>   |
| עַשְׂרִיָּה   | num. <i>tenth</i>  | צָמַחַת     | v. K. P. <i>to sprout, to shoot<br/>forth. H. to cause to sprout</i>   |
| עַתָּה        | n. m. f. (עַתִּים) <i>time in the<br/>sense of duration</i>            | צָעַקָּה    | n. f. <i>cry</i>   |
| עַתָּה        | adv. <i>now</i>  | צָרָה       | n. f. (צָלָה) <i>trouble</i>   |
| פֶּה          | n. m. (const. פִּי) <i>mouth</i>                                       | קְבַּר      | v. P. <i>to receive, accept</i>  |
| פִּישׁוֹן     | n. <i>Pison</i>  | קְבַּרְתָּה | v. P. <i>to gather. N. to be<br/>gathered</i>  |
| פְּלִשְׁתִּים | n. m. pl. <i>the Philistines</i>                                       | קְבָּרָה    | v. K. <i>to bury. N. to be<br/>buried</i>  |
| פֶּן          | conj. <i>lest, that not</i>  | קָדָם       | n. m. <i>east</i>  |
| פְּנִים       | n. m. pl. <i>face; or<br/>לְפָנֵי before, in the pres-<br/>ence of</i> | קָדְמָה     | n. f. <i>former state</i>  |
| פְּעֻם        | n. m. f. <i>time in the sense<br/>of repetition</i>                    | קָדְמָה     | n. f. <i>east</i>  |
| חַקְקָה       | v. K. <i>to open the eyes.<br/>N. to be opened</i>                     | קָדוֹשׁ     | v. K. (fut. a) <i>to be holy.</i><br>P. H. <i>to sanctify, conse-<br/>crate. N. Pu. to be sancti-<br/>fied. Hith. to sanctify or<br/>purify one's self</i> |
| קָרָה         | v. K. P. H. <i>to separate,<br/>part. N. Pu. to be parted</i>          |             |  |

|              |  |              |                                       |
|--------------|--|--------------|---------------------------------------|
| שְׁדָךְ      | n. m. holiness, a holy place or thing  | רְגַדֵּה     | v. K. to rule, have dominion          |
| קְרֻבָּה     | v. N. to be gathered together  | רְגַדְתִּים  | n. m. pl. troughs                     |
| קוֹל         | n. m. (וֹתָה) voice, sound   | רוּחָה       | n. m. f. (וֹתָה) breath, wind, Spirit |
| קוֹם         | v. K. to arise   | רוּץָה       | v. K. to run                          |
| קוֹץ         | n. m. thorn  | רְחוּם       | adj. merciful                         |
| קָטָן, קָטָן | adj. (קָטָן) little, small   | רְחוּמִים    | n. m. pl. mercies, compassions        |
| קָטַר        | v. H. to burn incense  | רְהַנֶּה     | v. P. to brood, hover over            |
| קָטָרָה      | n. f. incense  | רְחַזֵּעַ    | v. K. to wash                         |
| קָלָל        | v. K. to be light, diminished  | רִיבָּה      | v. K. to contend                      |
| קָלָה        | n. f. a curse  | רְמַשֵּׁעַ   | v. K. to creep                        |
| קָצָה        | n. m. end  | רְמַשֵּׁעַ   | n. m. creeping thing, reptile         |
| קָרָא        | v. K. to call. N. Pu. to be called   | רְשָׁחָה     | adj. (רְשָׁחָה) bad, evil             |
| קָרָב        | v. K. (fut. a) to come near, approach. H. to bring near, offer                               | רְשָׁבָה     | n. m. famine                          |
| קָרַע        | v. K. to rend  | רְשָׁה       | n. f. evil                            |
| רָאָה        | v. K. (fut. with Vav נְלֹא) to see. N. to be seen, appear                                    | רְשָׁאָה     | n. m. firmament                       |
| רָאֵשׁ       | n. m. (רְאֵשׁ־יִם) head, source  | שָׂדָה       | n. m. (וֹתָה) field                   |
| רָאֵשִׁית    | n. f. beginning  | שִׁיחָה      | n. m. bush, shrub                     |
| רָבָּה       | adj. (רָבָּה) much, many   | שִׁימָה      | v. K. to place                        |
| רָבָּה       | v. K. to be many, multiply intrans. P. H. (inf. abs. הַרְבָּה) to make many, multiply trans. | שְׁבַלְלָה   | v. H. to be wise, act wisely          |
| רְבִיעִי     | num. fourth  | שְׁלָמָה     | n. f. garment                         |
| רְגַלְלָה    | n. f. (רְגַלְלִים) foot  | שְׁלָמָה     | n. f. gladness                        |
|              |  | שְׁקָדָם     | n. m. sackcloth                       |
|              |  | שְׁרַבָּה    | v. K. to burn                         |
|              |  | שְׁשָׁן      | n. m. joy                             |
|              |  | שְׁאָלָה     | n. f. remnant                         |
|              |  | שְׁבַרְבָּה  | num. seventh                          |
|              |  | שְׁבַעֲבָעָה | v. N. to swear                        |

|             |   |              |  |
|-------------|---|--------------|--|
| שְׁבַעֲשֵׂר | n. m. <i>seventeen</i>  | שְׁמֹר       | v. K. <i>to keep, observe.</i> N. <i>to keep one's self, take heed</i> |
| שָׁבַר      | v. P. <i>to break in pieces</i>                                     | שְׁמֻךְ      | n. m. f. <i>sun</i>  |
| שְׁבַת      | v. K. (fut. o and a) <i>to rest, cease, keep Sabbath.</i>           | שְׁנִיָּה    | n. f. ( <b>ים</b> ) <i>year</i>  |
|             | H. <i>to cause to rest or cease</i>                                 | שְׁנִיָּה    | n. m. <i>crimson</i>   |
| שְׁבָתָה    | n. m. f. (suf. <b>וֹתֶה</b> ) <i>Sabbath</i>                        | שְׁנִי       | num. <i>second</i>   |
|             |   | שְׁנִים      | m. f. <b>שְׁנִים</b> f. num. <i>two</i>                                |
| שְׁנָה      | n. m. <i>onyx</i>   | שְׁנִית      | adv. <i>a second time</i>  |
| שׁוּב       | v. K. <i>to return.</i> P. H. <i>to cause to return, bring back</i> | שְׁנִיר      | n. m. f. ( <b>ים</b> ) <i>gate</i>                                     |
| שׁוֹבֵת     | v. K. <i>to bruise, crush</i>                                       | שְׁנִירָה    | n. f. <i>handmaid</i>  |
| שׁוֹתֶת     | v. H. <i>to destroy</i>   | שְׁנִירָה    | v. H. <i>to cause to drink, to water</i>                               |
| שִׁית       | v. K. <i>to put</i>   | שְׁקָלָה     | n. m. <i>shekel</i>  |
| שְׁבַבָּה   | v. K. <i>to lie down</i>  | שְׁרֵבָה     | v. K. <i>to creep, teem with, increase abundantly</i>                  |
| שְׁכַבָּה   | v. K. <i>to forget</i>  | שְׁרֵבָה     | n. m. <i>creeping thing, reptile</i>                                   |
| שְׁכַבָּה   | v. K. <i>to subside</i>   | שְׁשִׁית     | num. <i>sixth</i>  |
| שְׁכַלְלָה  | v. K. (fut. a) <i>to be bereaved.</i> P. <i>to bereave</i>          | קָאָנוֹה     | n. f. <i>desire</i>  |
| שְׁכַלְלָה  | v. H. <i>to rise early</i>  | קָאָנוֹה     | n. f. ( <b>ים</b> ) <i>fig-tree, fig</i>                               |
| שְׁכַנְתָּה | v. K. <i>to dwell.</i> P. H. <i>to cause to dwell, to station</i>   | קָרְבָּה     | n. f. <i>ark</i>   |
| שְׁכַנְתָּה | v. K. P. H. <i>to send, send away, put forth</i>                    | הַתְּהִוָּה  | n. m. <i>desolation</i>  |
| שְׁלִישִׁי  | num. <i>third</i>   | תְּהִוָּה    | n. m. f. ( <b>ותָ</b> ) <i>ocean, the deep</i>                         |
| שְׁלִיךְ    | v. H. <i>to cast</i>  | הַגְּרָה     | n. m. <i>midst</i>   |
| שְׁלֹמֹם    | n. m. <i>Solomon</i>  | תּוֹלְדוֹת   | n. f. pl. <i>generations</i>   |
| שָׁם        | adv. <i>there;</i> <b>הָ</b> <i>thither</i>                         | תְּמַלְתָּה  | prep. <i>under, instead of</i>   |
| שָׁם        | n. m. ( <b>וֹתָ</b> ) <i>name</i>                                   | תְּמִרְזָן   | n. m. <i>sea-monster</i>   |
| שָׁמָלָא    | n. m. <i>Samuel</i>   | תְּסַדֵּךְ   | v. K. <i>to sew</i>  |
| שָׁמִים     | n. m. pl. <i>heaven</i>   | תְּסַחַט     | v. K. <i>to lay hold of; seize</i>                                     |
| שָׁמַן      | n. m. <i>oil</i>  | תְּרִמְמָה   | n. f. <i>deep sleep</i>  |
| שָׁמַע      | v. K. <i>to hear, with a direct object or with בָּ;</i>             | תְּשִׁוְיכָה | n. f. <i>desire</i>  |
|             | <i>to hearken</i>   |              |  |

# ENGLISH-HEBREW VOCABULARY.

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|                      |                            |                              |                                    |
|----------------------|----------------------------|------------------------------|------------------------------------|
| <i>Aaron</i>         | אַהֲרֹן                    | <i>ashes</i>                 | אַפְּרִים                          |
| <i>above</i>         | מֵעֶל                      | <i>assembly</i>              | צְבָדָה                            |
| <i>to accept</i>     | קָבַל P.                   | <i>at</i>                    | בְּ                                |
| <i>according to</i>  | כְּ                        |                              |                                    |
| <i>on account of</i> | בְּעֵבֶור                  |                              |                                    |
| <i>to adhere</i>     | קָבַק K.                   | <i>Baal</i>                  | בָּעֵל                             |
| <i>after</i>         | אַחֲר                      | <i>babe</i>                  | עִיל                               |
| <i>Ahab</i>          | אַחָב                      | <i>bad</i>                   | רָע                                |
| <i>Ai</i>            | הַשִּׁׁ                    | <i>bdellium</i>              | בְּלִילָה                          |
| <i>alive</i>         | חַי                        | <i>to be</i>                 | הִיה                               |
| <i>all</i>           | כָּל                       | <i>to bear (bring forth)</i> | רַלְדָּה K.                        |
| <i>alone</i>         | לְבָדוֹ                    | <i>beast (domesticated)</i>  | בָּהָמָה                           |
| <i>also</i>          | גַם , אַף                  | <i>beast (wild)</i>          | חַיָּה                             |
| <i>altar</i>         | מִזְבֵּחַ                  | <i>because</i>               | כִּי , אַשְׁר                      |
| <i>Amanah</i>        | אַמְנָה                    | <i>bed</i>                   | מִטָּה                             |
| <i>and</i>           | וּ                         | <i>before adv.</i>           | בְּרִם                             |
| <i>to anoint</i>     | מִשְׁחָה K.                | <i>before prep.</i>          | עַל־פִּנְךָ , לְפִנְךָ , בְּגַדְךָ |
| <i>apron</i>         | תְּנִינָה                  | <i>to begin</i>              | חָלַל H.                           |
| <i>to appear</i>     | רָאָה N.                   | <i>beginning</i>             | רָאשִׁית                           |
| <i>appearance</i>    | מְرָאָה                    | <i>behold</i>                | הִנֵּה , הִנֵּה                    |
| <i>to approach</i>   | גַּנְשָׁה K. N. ; קָרֵב K. | <i>belly</i>                 | גַּחְוֹן                           |
| <i>to arise</i>      | קִים K.                    | <i>benefit</i>               | גִּמְוֹל                           |
| <i>ark</i>           | אַרְוֹן                    | <i>to bereave</i>            | שָׁלֵל P.                          |
| <i>article</i>       | כְּלֵי                     | <i>to be bereaved</i>        | שָׁלֵל K.                          |
| <i>as</i>            | כְּאַשְׁר , כְּ            | <i>besides</i>               | עַזְדָּה                           |
|                      |                            | <i>between</i>               | בּוּנָה                            |
|                      |                            | <i>birds</i>                 | עוֹף                               |

|                                |                  |                             |                           |                                |
|--------------------------------|------------------|-----------------------------|---------------------------|--------------------------------|
| <i>to bless</i>                | <b>ברך</b>       | K. (only in pass. part.) P. | <i>cave</i>               | <b>מִשְׁרָה</b>                |
| <i>blessing</i>                | <b>ברכה</b>      |                             | <i>to cease</i>           | <b>שִׁבְתָּה</b>               |
| <i>blind</i>                   | <b>עֵינָר</b>    |                             | <i>Chaldees</i>           | <b>כָּשָׂדִים</b>              |
| <i>blood</i>                   | <b>דם</b>        |                             | <i>cherub</i>             | <b>כַּרוֹב</b>                 |
| <i>to blow</i>                 | <b>נַפְחָה</b>   | K.                          | <i>city</i>               | <b>שִׁיר</b>                   |
| <i>bone</i>                    | <b>צָבֵם</b>     |                             | <i>clean</i>              | <b>טָהוֹר</b>                  |
| <i>to be born</i>              | <b>יָלַד</b>     | N.                          | <i>to be clean</i>        | <b>טָהָר</b> K.                |
| <i>bread</i>                   | <b>לְחֶם</b>     |                             | <i>to cleanse</i>         | <b>טָהָר</b> P.                |
| <i>to break in pieces</i>      | <b>שִׁבְרָה</b>  | P.                          | <i>to cleave (adhere)</i> | <b>דָּבֵק</b> K.               |
| <i>breath</i>                  | <b>נִשְׁאָה</b>  |                             | <i>to clothe</i>          | <b>לְבַשׁ</b> H.               |
| <i>to breathe</i>              | <b>נַפְחָה</b>   | K.                          | <i>to be clothed with</i> | <b>לְבַשׁ</b> or               |
| <i>to bring</i>                | <b>בָּא</b>      | H.                          | <b>לְבַשׁ</b>             | K.                             |
| <i>to bring back</i>           | <b>שָׁבֵב</b>    | P. H.                       | <i>clothes</i>            | <b>בְּגָדִים</b>               |
| <i>to bring forth</i>          | <b>יִצְאָה</b>   | H.                          | <i>collection</i>         | <b>מִקְנָה</b>                 |
| <i>to bring forth children</i> | <b>יָלַד</b>     | H.                          | <i>to come</i>            | <b>בָּא</b> K.                 |
| <i>to bring forth grass</i>    | <b>דְּשָׁא</b>   | H.                          | <i>to come near</i>       | <b>קָרֵב</b> K.                |
| <i>to bring near</i>           | <b>קָרֵב</b>     | H.                          | <i>to command</i>         | <b>צָוָה</b> P.                |
| <i>to bring up</i>             | <b>צָלֵה</b>     | H.                          | <i>commandment</i>        | <b>מִצְוָה</b>                 |
| <i>to brood</i>                | <b>רְחֵה</b>     | P.                          | <i>company</i>            | <b>צְדָה</b>                   |
| <i>brother</i>                 | <b>חָסֵד</b>     |                             | <i>compassions</i>        | <b>רְחַמִּים</b>               |
| <i>to bruise</i>               | <b>שִׁקְבָּה</b> | K.                          | <i>to complete</i>        | <b>כָּלֵה</b> P.               |
| <i>to build</i>                | <b>בָּנָה</b>    | K.                          | <i>conception</i>         | <b>הַרְיוֹן</b>                |
| <i>to burn</i>                 | <b>שָׁרֵף</b>    | K.                          | <i>concerning</i>         | <b>עַל</b>                     |
| <i>to burn incense</i>         | <b>קָטֵר</b>     | H.                          | <i>to consecrate</i>      | <b>קָדֵשׁ</b> P. H.            |
| <i>burnt-offering</i>          | <b>עֹלֶה</b>     |                             | <i>to contain</i>         | <b>פִּילָּה</b> P.             |
| <i>to bury</i>                 | <b>קָבֵר</b>     | K.                          | <i>to contend</i>         | <b>רִיב</b> K.                 |
| <i>bush</i>                    | <b>שִׁיחָה</b>   |                             | <i>corresponding to</i>   | <b>כְּנַדֵּד</b>               |
| <i>but (after a negative)</i>  | <b>כִּי</b>      |                             | <i>counterpart</i>        | <b>כְּנַדֵּד</b>               |
| <i>to call</i>                 | <b>קָרָא</b>     | K.                          | <i>covenant</i>           | <b>בְּרִית</b>                 |
| <i>to capture</i>              | <b>לְכַדֵּד</b>  | K.                          | <i>to create</i>          | <b>כְּרָא</b> K.               |
| <i>to cast</i>                 | <b>שָׁלַךְ</b>   | H.                          | <i>to creep</i>           | <b>שָׁרֵץ</b> K.,              |
| <i>cattle</i>                  | <b>בָּהָמה</b>   |                             | <i>creeping thing</i>     | <b>שָׁרֵץ</b> , <b>רְמִישׁ</b> |
|                                |                  |                             | <i>crimson</i>            | <b>שְׁנִי</b>                  |
|                                |                  |                             | <i>to crown</i>           | <b>עַטֶּר</b> P.               |

|                           |                         |                          |                              |
|---------------------------|-------------------------|--------------------------|------------------------------|
| <i>to crush</i>           | קָצַק K. H., קְשַׁשׁ K. | <i>door</i>              | דָּרְבָּה                    |
| <i>cry</i>                | זִקְרָה , אֶזְקָרָה     | <i>dove</i>              | יוֹנָה                       |
| <i>to cry</i>             | צַעַךְ K.               | <i>to cause to drink</i> | שְׁקַח H.                    |
| <i>cunning</i>            | שְׁרוּם                 | <i>to drive out</i>      | גַּרְשֵׁן K. P., גַּרְשָׁן   |
| <i>to curse</i>           | אָרַר K. P.             |                          | or גַּרְשָׁן K. H.           |
| <i>curse</i>              | קָרְבָּה                | <i>dry land</i>          | רֶכֶדֶת                      |
| <i>Cush</i>               | פִּישׁ                  | <i>to be dry</i>         | יִבְשֵׁן K.                  |
| <i>to cut</i>             | כְּרֹת K.               | <i>dust</i>              | עַמְּרָץ                     |
| <i>to cut off</i>         | כְּרֹתָה K. H.          | <i>to dwell</i>          | שָׁכֵן בָּשָׂר K., שָׁכֵן K. |
|                           |                         | <i>dwelling</i>          | מֵשְׁכָּן                    |
| <i>Damascus</i>           | דָּמָשָׁק               |                          |                              |
| <i>darkness</i>           | חֹשֶׁךְ                 | <i>each</i>              | אֲוֹתָן                      |
| <i>daughter</i>           | בָּתָה                  | <i>ear</i>               | אֶזְעָן                      |
| <i>David</i>              | דָּוִיד                 | <i>to rise early</i>     | שָׁכְבָּה H.                 |
| <i>day</i>                | יּוֹם                   | <i>earth</i>             | אָרֶץ                        |
| <i>deaf</i>               | חֹרֶשׁ                  | <i>east</i>              | קָרְמָה , קָרְבָּם           |
| <i>death</i>              | מוֹתָה                  | <i>on the east of</i>    | מִקְדָּם לְ                  |
| <i>to be put to death</i> | מוֹתָה Ho.              | <i>to eat</i>            | אָכֵל K.                     |
| <i>decade</i>             | עָשָׂור                 | <i>Eden</i>              | גַּדְןָן                     |
| <i>to deceive</i>         | אָנְאָה H.              | <i>Edom</i>              | אָדוֹם                       |
| <i>the deep</i>           | פָּתָהָם                | <i>Eleazar</i>           | אֶלְעָזָר                    |
| <i>to defile</i>          | גַּאֲלָה P., בָּנָה P.  | <i>Eli</i>               | צְלָי                        |
| <i>to deliver</i>         | חַבֵּץ P.               | <i>emptiness</i>         | בָּהָה                       |
| <i>to demolish</i>        | נָתַץ K.                | <i>to come to an end</i> | כָּלָה K.                    |
| <i>to descend</i>         | יָרַד K.                | <i>enmity</i>            | אִירְבָּה                    |
| <i>desire</i>             | פָּנָה , פָּשָׁוְתָה    | <i>ephah</i>             | אִירְפָּה                    |
| <i>to desire</i>          | חַמְדָה K. P.           | <i>Esau</i>              | צָשָׁוָה                     |
| <i>desolateness</i>       | הָהָרָה                 | <i>eternity</i>          | עוֹלָם                       |
| <i>to destroy</i>         | אָבֹד P., שְׁחַתָּה H.  | <i>Euphrates</i>         | פְּרָתָה                     |
| <i>to die</i>             | מוֹתָה K.               | <i>even</i>              | בָּם , אַפְּ                 |
| <i>to divide</i>          | בְּדַל H.               | <i>evening</i>           | לְשָׁרֶב                     |
| <i>to do</i>              | עֲשָׂה K.               | <i>every</i>             | כָּל                         |
| <i>dominion</i>           | מִמְּלָכָה              | <i>evil</i> adj. u. n.   | רָשָׁה                       |
| <i>to have dominion</i>   | רְכָה K.                | <i>eye</i>               | צְנַן                        |

|                          |             |                                |                   |
|--------------------------|-------------|--------------------------------|-------------------|
| <i>face</i>              | אָפֶן       | <i>to be fruitful</i>          | פָּרָה K.         |
| <i>to fail</i>           | נִפְלֵל     | <i>to be full</i>              | מַלְאָה K.        |
| <i>to fall</i>           | נִפְלֵל     |                                |                   |
| <i>famine</i>            | רַבָּב      |                                |                   |
| <i>father</i>            | אֲבָב       | <i>garden</i>                  | גַּן              |
| <i>to fear</i>           | יִירָא      | <i>garment</i>                 | שִׁלְמָה , בְּגָד |
| <i>female</i>            | נָקָה       | <i>gate</i>                    | שַׁעַר            |
| <i>to make few</i>       | צַעַט       | <i>to gather</i>               | קַבֵּץ P.         |
| <i>field</i>             | שָׂדָה      | <i>to be gathered together</i> | קֹנֶה N.          |
| <i>fifth</i>             | הַמִּרְשֵׁי | <i>gathering together</i>      | מִקְנָה           |
| <i>fig, fig-tree</i>     | תְּאֵנָה    | <i>generations</i>             | תּוֹלְדוֹת        |
| <i>fighting</i>          | מִלְחָמָה   |                                |                   |
| <i>to fill</i>           | מַלְאָה     | <i>Gibeon</i>                  | גִּבְעֹן          |
| <i>to find</i>           | מִצְאָה     | <i>Gihon</i>                   | גִּיחֹן           |
| <i>to finish</i>         | כָּלָה      | <i>to give</i>                 | נְתַן K.          |
| <i>fire</i>              | אָשָׁא      | <i>to give light</i>           | אֹזֵר H.          |
| <i>firmament</i>         | רְקִיעַ     | <i>gladness</i>                | שְׁמַחוֹת         |
| <i>fish</i>              | דְּבָשָׁה   | <i>glory</i>                   | כְּבוֹד           |
| <i>flame</i>             | בָּהָרָת    | <i>to go</i>                   | הַלֵּךְ K.        |
| <i>flesh</i>             | בָּשָׂר     | <i>to go down</i>              | יָרַד K.          |
| <i>to fly</i>            | עוֹף        | <i>to go forth, go out</i>     | רָצֵא K.          |
| <i>food</i>              | מִאָכֵל     | <i>to go up</i>                | עַלְהָה K.        |
| <i>foot</i>              | רַגֵּל      | <i>gold</i>                    | זָהָב             |
| <i>for conj. , prep.</i> | כִּי        | <i>good</i>                    | טוֹב              |
| <i>forever</i>           | לְעוֹלָם    | <i>God</i>                     | אֱלֹהִים , אֵל    |
| <i>to forget</i>         | שִׁכְחָה    | <i>grass</i>                   | דְּשָׁא           |
| <i>to form</i>           | יִצְאָר     | <i>great</i>                   | גָּדוֹל           |
| <i>former state</i>      | קָדְמָה     | <i>to be great</i>             | גָּדוֹל K.        |
| <i>to forsake</i>        | עַזְבָּה    | <i>to make great</i>           | גָּדוֹל P.        |
| <i>four</i>              | אַרְבָּעָה  | <i>greenness</i>               | רַדְק             |
| <i>fourth</i>            | רַבִּיעִי   | <i>ground</i>                  | אַדְמָה           |
| <i>fowl</i>              | טוֹף        |                                |                   |
| <i>from</i>              | מִן         | <i>hail</i>                    | בָּרֶד            |
| <i>fruit</i>             | פְּרִי      | <i>half</i>                    | חַצֵּי            |
|                          |             | <i>Haman</i>                   | חָמָן             |
|                          |             | <i>hand</i>                    | יָד               |

|                       |                   |                               |                   |
|-----------------------|-------------------|-------------------------------|-------------------|
| <i>handmaid</i>       | שָׁפֵחַת          | <i>incense</i>                | קְטָרֶת           |
| <i>Havilah</i>        | חֲוִילָה          | <i>to burn incense</i>        | קְטָרֵר H.        |
| <i>he</i>             | הָא               | <i>to increase abundantly</i> | כָּרַץ K.         |
| <i>head</i>           | רָאשָׁן           | <i>indeed</i>                 | אָמֵן             |
| <i>to hear</i>        | שָׁמַע K.         | <i>to inhabit</i>             | יַשְׁבַּת K.      |
| <i>to hearken</i>     | שָׁמַע K.         | <i>instead of</i>             | לְחַתָּה          |
| <i>heart</i>          | לִבָּב , לִבְבָּה | <i>instruction</i>            | מִזְרָר           |
| <i>heaven</i>         | שְׁמָיִם          | <i>into</i>                   | בְּ               |
| <i>to be heavy</i>    | כָּבד K.          | <i>Israel</i>                 | יִשְׂרָאֵל        |
| <i>to take heed</i>   | שָׁמֵר N.         | <i>it</i>                     | הִיא , הָא        |
| <i>heel</i>           | עַקְבָּה          |                               |                   |
| <i>help</i>           | עַזְרָה           | <i>Jacob</i>                  | יַעֲקֹב           |
| <i>herb</i>           | עַשְׂבָּה         | <i>Jehovah</i>                | יְהֹוָה           |
| <i>Hiddekel</i>       | חִדְקֵל           | <i>Jericho</i>                | יִרְיָחוֹ         |
| <i>to hide</i>        | הַבָּא            | <i>Jerusalem</i>              | יְרוּשָׁלָם       |
| <i>hither</i>         | הַצָּהָה          | <i>Jew</i>                    | יְהִידִי          |
| <i>to lay hold of</i> | תִּפְשַׁת         | <i>Joseph</i>                 | יְוִסְפֵּת        |
| <i>holiness</i>       | קָדֵשׁ            | <i>joy</i>                    | שְׁשָׂרָז         |
| <i>to be holy</i>     | קָרְשָׁן          | <i>Judah</i>                  | יְהֻדָּה          |
| <i>honey</i>          | דְבָשָׁה          | <i>judgment</i>               | מִשְׁפָּט         |
| <i>honor</i>          | כְּבוֹד           |                               |                   |
| <i>to honor</i>       | כָּבֵד P.         | <i>to keep</i>                | שָׁמֵר K.         |
| <i>host</i>           | אָבָּא            | <i>to keep back</i>           | מִיעַן K.         |
| <i>house</i>          | בָּתָה            | <i>to keep Sabbath</i>        | שְׁבַת K.         |
| <i>to hover over</i>  | רַחַף P.          | <i>kind</i>                   | מִין              |
| <i>how</i>            | אֵיךְכָּה         | <i>kindness</i>               | חִסְדָּה          |
| <i>how much less</i>  | כַּי אַתְּ—how    | <i>king</i>                   | מֶלֶךְ            |
| <i>much more id.</i>  | כַּי אַתְּ—how    | <i>to make king</i>           | מִלְכָה H.        |
| <i>husband</i>        | אִישׁ             | <i>kingdom</i>                | מְלָכָה , מְלָכָה |
| <i>I</i>              | אָנֹכִי , אָנֹכִי | <i>to know</i>                | יִדְעַת K.        |
| <i>if</i>             | אִם               | <i>to let know</i>            | יִדְעַת H.        |
| <i>image</i>          | צְלָם             |                               |                   |
| <i>in</i>             | בְּ               | <i>land</i>                   | אָרֶץ , אָרֶםָה   |
|                       |                   | <i>large</i>                  | גָּדוֹל           |

|                             |                         |                                |                     |
|-----------------------------|-------------------------|--------------------------------|---------------------|
| <i>to lead</i>              | הַלֵּךְ H.              | <i>to be many</i>              | רַבָּה K.           |
| <i>leaf</i>                 | צְדִיקָה                | <i>Mara</i>                    | מִרְאָה             |
| <i>to leave</i>             | עַזְבֶּה K.             | <i>master</i>                  | אֲדֹנָה             |
| <i>lest</i>                 | פָּנָן                  | <i>mercies</i>                 | רְחַמִּים           |
| <i>to lie down</i>          | שָׁכֵב K.               | <i>merciful</i>                | רְחִים              |
| <i>life</i>                 | נֶפֶשׁ, חַיִּים, חַיָּה | <i>mercy</i>                   | חִסְדָּה            |
| <i>light</i>                | אוֹר                    | <i>midst</i>                   | בְּגִתָּה           |
| <i>a light</i>              | מְאוֹר                  | <i>mist</i>                    | אַד                 |
| <i>to give light</i>        | אוֹר H.                 | <i>month</i>                   | חֹדֶשׁ              |
| <i>like</i>                 | כְּ                     | <i>moon</i>                    | יְרֵחָה             |
| <i>likeness</i>             | הַמִּתְהָוֵת            | <i>Mordecai</i>                | מְרֹדְכָּאי         |
| <i>little</i>               | קַטָּן                  | <i>morning</i>                 | בָּקָר              |
| <i>a little</i>             | מַעַט                   | <i>mother</i>                  | אֶם                 |
| <i>to live</i>              | חַיָּה, חַנִּי          | <i>mouth</i>                   | פֶּה                |
| <i>living</i>               | חַי                     | <i>much</i>                    | רַב                 |
| <i>living thing</i>         | חַיָּה                  | <i>to multiply</i> intrans.    | רַבָּה K.           |
| <i>lo!</i>                  | הַהָּה, הַהָּה          |                                | trans. רַבָּה P. H. |
| <i>to lodge</i>             | לִין                    |                                |                     |
| <i>lord</i>                 | בָּעֵל, אֲדֹן           | <i>naked</i>                   | עַרְוָם             |
| <i>Lord</i>                 | אֲדֹנִי                 | <i>nakedness</i>               | עַרְוָה             |
| <i>to love</i>              | אֶחֱבָּה K.             | <i>name</i>                    | שֵׁם                |
| <i>luminary</i>             | מְאוֹר                  | <i>Naomi</i>                   | נוֹעִמי             |
|                             |                         | <i>nation</i>                  | גּוֹרִי             |
| <i>majesty</i>              | הַכְּרָב                | <i>to bring near</i>           | קָרֵב H.            |
| <i>to make</i>              | עַשֵּׂה K.              | <i>to come near</i>            | קָרֵב K.            |
| <i>to make a covenant</i>   | כְּרֻתָּה               | <i>new</i>                     | חֶדְשָׁה            |
| <i>to make few or small</i> | מִינִית                 | <i>night</i>                   | לְילָה              |
| <i>to make king</i>         | מְלָךְ H.               | <i>Noah</i>                    | נוֹחַ               |
| <i>to make many</i>         | רַבָּה P. H.            | <i>nostril</i>                 | אַף                 |
| <i>male</i>                 | זָכָר                   | <i>not</i>                     | לֹא, בְּלֹא, אֲלֹא  |
| <i>man</i>                  | אָדָם, אִישׁ, אָנוֹשׁ   | <i>there is not or was not</i> | אֲלֹא               |
| <i>young man</i>            | גַּעַר                  | <i>that not</i>                | פָּנָן              |
| <i>manna</i>                | מן                      | <i>not yet</i>                 | פָּרָם              |
| <i>many</i>                 | רַב                     | <i>now (entreaty)</i>          | צְפָה (time) אַיִּם |

|   |  |
|---|--|
| <i>to observe</i> שְׁמַר K.                             | <i>to produce seed</i> זָרֶעַ H.                       |
| <i>ocean</i> תְּהוֹם                                    | <i>to pulverize</i> קַדֵּק K. H.                       |
| <i>to offer</i> אֲלַחַת H., קָרְבָּן אֲלַחַת H.         | <i>pure</i> טָהוֹר                                     |
| <i>oil</i> שְׁמַן                                       | <i>to be pure</i> טָהוֹר K.                            |
| <i>olive, olive-tree</i> זִית                           | <i>to purify</i> טָהָר P.                              |
| <i>one</i> אֶחָד  | <i>to purify one's self</i> קָדֵשׁ Hith.               |
| <i>onyx</i> שְׁנָהָם                                    | <i>to put</i> נָתַן H., נָתַן קָרְבָּן K., שִׁיתָּה K. |
| <i>to open</i> פָּתַח K.                                | <i>to put forth</i> שָׁלַח K. P.                       |
| <i>to open the eyes</i> קָרְבָּן קָרְבָּן K.            | <i>to put on clothes</i> לְבַשׁ or לְבַשׁ K.           |
| <i>or (in a disjunctive question)</i> אָם               |  |
| <i>out of</i> מִן                                       | <i>queen</i> מַלְכָּה                                  |
| <i>over</i> עַל   |  |
| <i>over against</i> נִגְדָּה                            | <i>rain</i> מַטֵּר                                     |
| <i>overtake</i> דָּבַק H.                               | <i>to cause to rain</i> מַטֵּר H.                      |
| <i>pain</i> צְאַבּוֹן, צְצַבָּבָן                       | <i>to receive</i> קָבֵל P.                             |
| <i>to part</i> פָּרַד K. P. H.                          | <i>to recount</i> סָפַר P.                             |
| <i>people</i> יִשְׂרָאֵל                                | <i>to redeem</i> גָּאֵל K.                             |
| <i>to perish</i> בָּבָד K.                              | <i>to reign</i> מַלְךָ K.                              |
| <i>Pharaoh</i> פְּרָעָה                                 | <i>to remember</i> זָכַר K.                            |
| <i>Pharpar</i> פְּרָפָר                                 | <i>remnant</i> שְׁאַרְיָה                              |
| <i>Philistines</i> פְּלִשְׁתִּים                        | <i>to rend</i> קָרְעַי K.                              |
| <i>pillar</i> אִישְׁרָה                                 | <i>reptile</i> שְׁرַץ, רַמְשָׁץ                        |
| <i>Pison</i> פִּרְשׁוֹן                                 | <i>respecting</i> אָלֶה                                |
| <i>place</i> מָקוֹם                                     | <i>to rest</i> נִיחַת K., שְׁבַת K.                    |
| <i>to place</i> נִיחַת H., שִׁוְתִּים K.                | <i>to return</i> intrans. שׁוֹבֵב K.                   |
| <i>to plant</i> נִטְעַת K.                              | <i>rib</i> אַלְמָנָה                                   |
| <i>to pour</i> יְצַק K.                                 | <i>righteousness</i> צְדָקָה                           |
| <i>pray! I pray thee</i> אָמַרְתִּי                     | <i>to rise early</i> שְׁכַבָּם H.                      |
| <i>in the presence of</i> נִגְדָּה, לְפָנֵי, לְפָנֵיכָה | <i>river</i> נִהְרָה                                   |
| <i>priest</i> כְּהֵן                                    | <i>rock</i> סְלָעָה                                    |
| <i>to produce</i> עֲשַׂה K.                             | <i>to roll</i> גַּלֵּל K.                              |

|                           |                              |                                     |                     |
|---------------------------|------------------------------|-------------------------------------|---------------------|
| <i>to run</i>             | רֹץ K.                       | <i>side</i>                         | צָלַע               |
| <i>Sabbath</i>            | שְׁבָתָה                     | <i>sight</i>                        | מִרְאָה             |
| <i>to keep Sabbath</i>    | שְׁבַתָּה K.                 | <i>sign</i>                         | אוֹת                |
| <i>sackcloth</i>          | קָשָׁה                       | <i>silver</i>                       | כְּדָמָה            |
| <i>salvation</i>          | לֶשֶׁע                       | <i>sister</i>                       | אֲחֹתָה             |
| <i>Samuel</i>             | שְׁמוּאֵל                    | <i>to sit</i>                       | לִשְׁבַּב           |
| <i>to sanctify</i>        | קָדֵש P. H.                  | <i>sixth</i>                        | שְׁשִׁי             |
| <i>to say</i>             | אָמַר K.                     | <i>skin</i>                         | עֹור                |
| <i>sea</i>                | יָם                          | <i>to sleep</i>                     | לִשְׁן K.           |
| <i>sea monster</i>        | פְּגִוָּן                    | <i>deep sleep</i>                   | תִּרְקְמָה          |
| <i>season</i>             | מְזִינָה                     | <i>small</i>                        | קָטָן               |
| <i>second</i>             | שְׁנִי                       | <i>to make small</i>                | מַעֲט H.            |
| <i>a second time</i>      | שְׁנִית                      | <i>so</i>                           | כִּי , כִּי         |
| <i>to see</i>             | רָאָה K.                     | <i>to soil</i>                      | בָּשָׂר P.          |
| <i>seed</i>               | זרע                          | <i>Solomon</i>                      | שְׁלֹמֹה            |
| <i>to produce seed</i>    | זָרַע H.                     | <i>son</i>                          | בָּן                |
| <i>to seize</i>           | תִּקְנַשׁ                    | <i>sorrow</i>                       | עָזְבָּן , עָזְבָּב |
| <i>to sell</i>            | מַכְרֵה K.                   | <i>soul</i>                         | נֶפֶש               |
| <i>to send, send away</i> | שְׁלַח K.                    | <i>sound</i>                        | קוֹל                |
| P. H.                     |                              | <i>source</i>                       | רָאֵשׁ              |
| <i>to separate</i>        | בָּרְלָה H., פָּרְדָּה K. P. | <i>to sow</i>                       | זָרַע K.            |
| H.                        |                              | <i>to speak</i>                     | קָבֵר P.            |
| <i>separation</i>         | בָּרְלָה                     | <i>species</i>                      | מִין                |
| <i>serpent</i>            | נְחַשׁ                       | <i>spirit</i>                       | רוּחָה              |
| <i>servant</i>            | לְבָד                        | <i>splendor</i>                     | הָוד                |
| <i>to serve</i>           | עַבְדָּה K.                  | <i>to spring up</i> (said of grass) | צַמַּח K.           |
| <i>seventh</i>            | שְׁבֻרְיָה                   | <i>to sprout</i>                    | צַמַּח K. P.        |
| <i>to sew</i>             | תִּפְרֹר K.                  | <i>to stand</i>                     | עַמְדָה K.          |
| <i>she</i>                | הִיא                         | <i>star</i>                         | כּוֹכָב             |
| <i>shekel</i>             | שֶׁקֶל                       | <i>to station</i>                   | שְׁכַנָּה P. H.     |
| <i>to shine</i>           | אוֹר K. N.                   | <i>statue</i>                       | מַצְבָּה            |
| <i>to shoot forth</i>     | צַמַּח K. P.                 | <i>stone</i>                        | אָבן                |
| <i>shrub</i>              | שְׁרִיחָה                    | <i>to be strong</i>                 | חַזָּק K.           |
| <i>to shut, shut up</i>   | סִיגַּר K.                   |                                     |                     |

|                            |                           |                         |                       |
|----------------------------|---------------------------|-------------------------|-----------------------|
| <i>to subdue</i>           | כִּבְשׁ K. P.             | <i>to cause to toil</i> | גַּזֵּת P. H.         |
| <i>subtle</i>              | עֲרָוֹם                   | <i>to touch</i>         | גַּעַגְעֵל K.         |
| <i>suckling</i>            | עִיל                      | <i>tree, trees</i>      | צָמֵץ                 |
| <i>sun</i>                 | שֶׁמֶן                    | <i>trouble</i>          | אַרְהָה               |
| <i>to surround</i>         | סְבַב K.                  | <i>troughs</i>          | רִהְטִים              |
| <i>to swear</i>            | שְׁבֻעָה N.               | <i>to be found true</i> | אַמְּצָן N.           |
| <i>sweat</i>               | זֵעַה                     | <i>truly</i>            | אַמְּנָם              |
| <i>sword</i>               | חרֵב                      | <i>tunic</i>            | כְּתָנֵת              |
| <i>tabernacle</i>          | מִשְׁכָּן                 | <i>to turn</i>          | חַפְךָ K.             |
| <i>to take</i>             | לְקַח K.                  | <i>two</i>              | שְׁנִים               |
| <i>to take off</i> clothes | טְשַׁפֵּךְ H.             | <i>under</i>            | פְּנַחַת              |
| <i>to teem with</i>        | שְׁרֵץ K.                 | <i>until</i>            | עַד                   |
| <i>to tell</i>             | גִּנְדָּר H., סְפִיר P.   | <i>unto</i>             | עַד, אֶל-             |
| <i>tent</i>                | אַהֲלָה                   | <i>upon</i>             | עַל                   |
| <i>that conj.</i>          | הִיא, אֲשֶׁר, כִּי, pron. | <i>Ur</i>               | אֵיר                  |
| <i>that not</i>            | פָּנָן                    |                         |                       |
| <i>the</i>                 | הַ                        | <i>vapor</i>            | אַד                   |
| <i>then</i>                | זֶה                       | <i>to be verified</i>   | אַמְּצָן N.           |
| <i>there</i>               | שָׁם                      | <i>very</i>             | מִאֵד                 |
| <i>therefore</i>           | עַל כֵּן                  | <i>vessel</i>           | בְּכָל                |
| <i>third</i>               | שְׁלִישִׁי                | <i>virgin</i>           | בָּתִילָה             |
| <i>this</i>                | זֶה                       | <i>voice</i>            | קֹול                  |
| <i>thistle</i>             | קָרְקָר                   |                         |                       |
| <i>thither</i>             | שְׁמַה                    | <i>to walk</i>          | הַלֵּךְ K.            |
| <i>thorn</i>               | קָוָץ                     | <i>to walk about</i>    | הַלֵּךְ Hith.         |
| <i>thou</i>                | אַתָּה                    | <i>war</i>              | מִלְחָמָה             |
| <i>throne</i>              | כִּסֵּא                   | <i>to wash</i>          | רַחַץ K.              |
| <i>thus</i>                | פָּה                      | <i>water</i>            | מִים                  |
| <i>Tigris</i>              | חַרְקָל                   | <i>to water</i>         | שְׁקַח H.             |
| <i>to till</i>             | עַבְדָּה K.               | <i>way</i>              | דָּרְךָ               |
| <i>time (duration)</i>     | עַתָּה                    | <i>to wear</i>          | לְבַשׂ or לְבַשְׁתָּה |
| <i>time (repetition)</i>   | שְׁעָם                    | <i>to weary</i>         | גַּעַגְעֵל P. H.      |
| <i>to</i>                  | לְ, אֶל-                  | <i>to be weary</i>      | גַּעַגְעֵל K.         |

|                                |                                |
|--------------------------------|--------------------------------|
| <i>well</i> n. בָּאֵר          | אַרְבָּה                       |
| <i>what?</i> מָה               | כֶּנֶף                         |
| <i>whatever</i> מָהִרְךָ       | שָׁכֵל H.                      |
| <i>whence?</i> מִן־            | to act wisely H.               |
| <i>where?</i> אֵרֶיךְ, אֵרֶיךְ | עִם אַתָּה, בָּ                |
| <i>which</i> אֲשֶׁר            | to withhold קָלַא K., קָלַא K. |
| <i>whither?</i> אֵלֶּה         | אִשָּׂה                        |
| <i>who</i> ? אֲשֶׁר            | דְּבָר                         |
| <i>who?</i> מְרִיר             | מְלָאכָה                       |
| <i>whoever</i> מִירִיר         |                                |
| <i>whole</i> פָּל              | שָׁנָה                         |
| <i>why?</i> לְמַה, לְמַה?      | עַד                            |
| <i>wife</i> אִשָּׂה            | young man נָעָר                |
| <i>wilderness</i> מִדְבָּר     |                                |
| <i>wind</i> רִיחָן             | Zion צִיּוֹן                   |















